

THE Catholic Mind

ARTICLES AND ADDRESSES

The Visual Arts and the Teaching Church	<i>Theological Studies</i>	65
Moral Re-armament	<i>Michigan Catholic</i>	79
Conversion of Israel	<i>Magnificat</i>	82
19th-Century American Catholic Magazines	<i>Historical Bulletin</i>	88
St. Peter Chanel	Archbishop Cushing	100
Future of Christian Culture	<i>Commonweal</i>	104

DOCUMENTATION

The International Labor Organization	Pius XII	113
Address to Catholic Publishers	Pius XII	116
Address to Swiss Catholics	Pius XII	118
St. Thérèse of the Child Jesus	Pius XII	122
Victory—Our Faith	U. S. Hierarchy	125

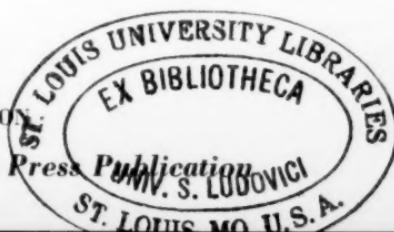
Twenty-five cents

FEBRUARY, 1955

VOL. LIII, NO. 1106

53rd YEAR
OF PUBLICATION

An America Press Publication
V. S. LUDOVICI
ST. LOUIS MO. U.S.A.



It's surprising how many of us act as if *improvement* were something entirely behind us. Father Gerard Ellard, S.J., does not think so. He has revised, enlarged and improved his commentary

On the Sacred Liturgy

Mediator Dei—Encyclical of Pope Pius XII

"The greatest, the most efficacious, and the holiest of all practices of piety is the participation of the faithful in the Holy Sacrifice." Pius XII

***To help you enjoy and live this participation
Father Ellard gives you***

TEXT • the Vatican translation of this great encyclical

INTRODUCTION • the historical background of the liturgical movement

NOTES • the fruits of years of research

INDEX • a *topical* index, *never before published*,—based on the index prepared by students at Kenrick Seminary

- a complete reference index to scripture, canon law, Councils of the Church, Fathers of the Church, papal documents used in the text.
- to art, abuses, ceremonies, devotions, Holy Sacrifice, music, prayer, vernacular

CONSPECTUS • the encyclical at a glance

BIBLIOGRAPHY • selected readings and commentaries

Price: \$1.00. For special rates to seminaries and schools, write to the Business Manager.

Available where Catholic books are sold or directly from

THE AMERICA PRESS

70 East 45th Street • New York 17, New York

THE Catholic Mind

VOL. LIII

FEBRUARY, 1955

NO. 1106

The Visual Arts and the Teaching Church

TERENCE R. O'CONNOR, S.J.

*Reprinted from THEOLOGICAL STUDIES**

TWO events in recent years have given new impetus to the somewhat long-standing controversy on liturgical art. One was the construction, under the guiding spirit of the late Père Couturier, O.P., of the three "modern" churches at Assy, Vence and Audincourt.¹ The other was the Instruction of the Holy Office, *De arte sacra*, of June 30, 1952.² The com-

plexity of the controversy has been made more manifest by the variety of allied questions subsequently discussed—at times rather warmly—in theological and artistic publications. To mention but a few: To what extent should the Christian artist hold to "traditional" Christian styles and iconography? Can he legitimately borrow from "modern" techniques

¹ *L'art sacré*, Nov.-Dec., 1951, and *Liturgical Arts*, Feb., 1951, Feb., 1952, and May, 1952, offer worthwhile descriptions and evaluations of this significant project.

² *AAS*, XLIV (1952), 542. It is clear that this Instruction was issued to check certain extreme tendencies in the liturgical arts. It has been understood by some, however, as a blanket proscription of whatever can be loosely grouped under the vague term "modern," even though the Instruction cites from the Encyclical, *Mediator Dei* (*AAS*, XXXIX [1947], 521): "It is eminently fitting that the art of our times have a free opportunity to serve the sacred edifices and sacred rites with due reverence and with due honor" (p. 590).—"Anyone who thinks that the *Instruction on Sacred Art* decrees the death of the new art—of living art—is in error. The *Instruction* does not intend to be a lesson in art; it seeks only to make firm certain values imposed by the nature of a church, by what the *Instruction* calls 'ecclesiastical tradition'" (Emmanuel Card. Gonçalves Cerejeira, "Church Architecture and the Modern Spirit," *Four Quarters*, April 15, 1954, p. 17).

and symbolism, even to the extent of employing the "grotesque" idioms of secular abstractionists and distortionists? Is there a specifically Christian aesthetic? Have official ecclesiastical directives tended so to curb the self-expression of the artist that creative initiative is jeopardized? Should liturgical art be "popular" or esoteric?

Numerous questions of this kind demand attention if a proper balance is to be found, so that art may regain its true place in the life of the Church today. But none of these individual problems will find a solid solution unless a more important aspect of the issue be kept clearly in mind, namely, the purpose of liturgical art. It is more important not only because it is more fundamental, but because it serves best to make clear that what is involved here is no mere side-issue about elusive aesthetic values or "fitting decoration," but something directly connected with defined matters of faith and with the practical efficacy of the teaching Church. Unfortunately, however, this very aspect of the question, the basic purpose of liturgical art, has suffered from relative neglect and even misrepresentation.

Since the problem is theological, the present remarks will be based primarily on Scripture and tradition. Since the problem is practical, the

order will be the concrete framework of history, following the evolution of God's providence and the practice of the Church in the use of visual, sensible forms and symbols.

THE DIVINE PEDAGOGY

In his first epistle to Timothy, St. Paul says of Almighty God: "... it is His will that all men should be saved, and be led to recognize truth."³ Theologians point out that there is question here not of a mere velleity but of a will that is efficacious in the sense that it affords the means necessary for men to come to a knowledge of God. God is, then, a teacher, leading men to knowledge—or better, to wisdom.

Now since the ways of God are infinitely wise, it can be fruitful to consider His means of informing the minds of men. For with a penetration infinitely surpassing our own, He "knows the hearts of all men,"⁴ those hearts which are the primary concern of the teaching Church. It is only reasonable, then, to ask ourselves what the techniques of the divine pedagogy are.

God's methods are manifold. He has taught us, to use St. Paul's expression, "in many ways and by many means."⁵ But one device has stood out conspicuously from the very beginning. "From the foundations of the

³ I Tim. 2:4. The translations of Msgr. Knox are used throughout

⁵ Heb. 1:1

⁴ Acts 1:24.

world men have caught sight of His invisible nature, His eternal power and His divineness, as they are known through His creatures."⁸ In other words, God uses the visible things of sense to lead men to the invisible truths of the spirit, *per visibilia ad invisibilia*. "See how the skies proclaim God's glory, how the vault of heaven betrays his craftsmanship."⁹

However, not content with the powerful didactic of the works of creation, God made use of the more direct method of supernatural revelation, retaining throughout the device *per visibilia ad invisibilia*. It is seen on almost every page of Scripture, at least in the constant use of striking sense-imagery. But there are more conspicuous examples. I shall choose but one.

When Almighty God committed His covenant to Moses on the cloud-covered peak of Sinai, He summed up all the essentials of the Law in the few brief verses of the decalogue.⁸ The account in Deuteronomy repeats the commandments, and then continues: "These words the Lord spoke . . . with a loud voice, adding nothing more."¹⁰ Nothing more, that is, to what was the essential revelation. Actually, however, He did add more, a great

deal more. Chapter after chapter is required for the detailed stipulations of the liturgy: precise instructions for the construction of the ark and for the manner of sacrifice, meticulous directions concerning the materials, colors and adornment in jewels and embroidery of the sacred vestments, and so on, page after page.¹¹

For the accomplishment of this enormous task Moses is given a helper: "Here is the name of the man I have appointed to help thee, Beseleel. . . . I have filled him with my divine spirit, making him wise, adroit and skillful in every kind of craftsmanship; so that he can design whatever is to be designed in gold, silver, bronze, marble, precious stones and woods of all sorts."¹²

But to what purpose all this splendor of liturgical symbolism? "Because it is a token . . . reminding you that I am the Lord, and you are set apart for me."¹³ ". . . that they shall know that I am the Lord their God."¹³ Yet why this elaborate means of merely repeating what had already been clearly stated in the first commandment? Because for God the written word, even when graved with His own finger on the tablets of the Law, and the

⁸ Rom. 1:20. ⁷ Ps. 18:2. ⁸ Exod. 20:2-17. ⁹ Deut. 5:22.

¹⁰ Exod. 25:30. ¹¹ *Ibid.* 21:2-5. ¹² *Ibid.* 31:13. ¹³ *Ibid.* 29:46.

spoken word, even when preached by the inspired Moses, are not enough. Moses the teacher needs Beseelel the artist. As in natural revelation, so here, God uses the visible, the sensible, to lead men to knowledge of the invisible, and employs the ministry of beauty for the teaching of truth.

But even this was not enough. When men still refused to hear God's lesson aright, He sent His own Word, Eternal Truth Itself. That Truth, spurned by men immersed in sense, became Itself a thing of sense: "The Word was made flesh and came to dwell among us."¹⁴ St. Athanasius lays clear stress on this didactic aspect of the Incarnation.

He deals with them as a good teacher with his pupils, coming down to their level and using simple means. . . . Men had turned from the contemplation of God above and were looking for Him in the opposite direction, down among created things and things of sense. The Saviour of us all, the

Word of God, in His great love, took to Himself a body and moved as Man among men, meeting their senses, so to speak, halfway. He became Himself an object for their senses, so that those who were seeking God in sensible things might come to a knowledge of the Father through the works which He, the Word, did in the body.¹⁵

It is again the same principle, *per visibilia ad invisibilia*, expressed by Our Lord Himself when he told Philip: "Whoever has seen me has seen the Father."¹⁶ In the Preface for Christmas, the liturgy sings once more of this reason for the Incarnation: ". . . that while we recognize God visibly, we may be drawn by Him to love of things unseen."

The same technique is seen throughout Our Lord's entire pedagogy. In parables rich in sense imagery He spoke of the sower of seed, lilies of the field, sparrows and fish of the sea.¹⁷ He confirmed His teaching by miracles, sensible signs of God's

¹⁴ Jn. 1:14.

¹⁵ *Oratio de Incarnatione Verbi*, 15 (PG, XXV, 121 C-D); transl., *The Incarnation of the Word of God*, by a Religious of C.S.M.V. S.Th. (N.Y., 1946). This notion of the Incarnate Word as a visual didactic recurs frequently in the Fathers. He became Man "so that by reason of His body He might come within the ken of bodily creatures—a thing otherwise impossible because of the incomprehensibility of His nature" (Gregory of Nazianzus, *Orat.*, XXX [PG, XXXVI, 132 A]). "The bodily activity of Our Lord is a manifestation of His divinity; and His invisible attributes are made known to us by those that are visible" (St. Ambrose, *Lib. IV in cap. 4 Lucea* [PL, XV, 1626 A]). "Invisible by reason of His own nature, He became visible by reason of ours; the Incomprehensible desired to be comprehended" (St. Leo, *Sermo II de nativitate* [PL, LIV, 195 A]).

¹⁶ Jn. 14:9.

¹⁷ Any sane pedagogy proceeds from the known to the unknown. But the aim of Christ's pedagogy is not merely knowledge but love. "The kingdom of heaven is compared to earthly things so that the mind may ascend from knowledge already acquired to an understanding of things as yet unknown, raising itself up to the invisible by similitudes based on the visible . . . ; so that, since it is accustomed to loving what is known, it may learn to love also what is unknown" (St. Gregory the Great, *Hom. XI in evang.* [PL, LXXVI, 1114D]).

sanction.¹⁸ He established a visible Church and endowed it with sacraments, using such commonplace material things as water, bread and wine to signify and even confer an invisible reality, grace.¹⁹

THE PRACTICE OF THE CHURCH

The Church, being divine, evolved in her turn ever new manifestations of this divine didactic. The sacramental system flowered into the various forms of the liturgy,²⁰ bringing in its train those masterpieces of liturgical art which, besides being one of the greatest glories of the Christian past, formed an integral part of the cycle of salvation: life-giving grace and truth emanating from the One God, vesting itself in beauty, educating to goodness and leading back to the One.

There is no need here to illustrate once again the truism that the history of arts is the reflection of the history of ideas. What calls for emphasis is that great Christian art is a singularly striking exemplification of that truism precisely because it was, of set purpose, didactic. Much of the art of today, for example, for all its confusion and obscurity, is none the less an accurate index of the confusion and obscurity of contemporary ideologies. Bound by some subtle psychological necessity, it reflects its intellectual climate, but often in spite of itself. For an artist may aim at an expression of confusion,²¹ but he hardly aims at confusion of expression.

But when C. R. Morey says that "Byzantine art, at its best, remains the finest expression of Christian dogma that Christianity has produced,"²²

¹⁸ Christ performed His miracles ". . . that we might wonder at the invisible God by reason of His visible works . . . and yearn for the vision of the Invisible Himself, whom we know as invisible from visible reality" (St. Augustine, *Tract. XXIV in Ioannem*, 1 [PL, XXXV, 1592-93]).

¹⁹ "For the rehabilitation of sinners, it was necessary that man should proceed from sensible things to knowledge of the spiritual, should refer to God his attachment to them, and use them ordinitely in accordance with God's intention. Hence the institution of the sacraments was necessary, by which man is taught spiritual truths by means of sensible things" (St. Thomas, *In IV Sent.*, t. 4, d. 1, a. 2, ad 1m).

²⁰ The *Mystagogic Catecheses* of Cyril of Jerusalem (PG, XXXIII, 1059 ff.; *Monumenta eucharistica et liturgica vetustissima*, ed. J. Quasten [Bonn, 1935], pp. 70-110) are forceful evidence of the didactic efficacy of liturgical symbolism in the early Church, the kind of efficacy the liturgical movement is striving to regain. Cf. also R. W. Felix, O.S.B., *Some Principles of Psychology as Illustrated in the Sacramental System of the Church* (Washington, D.C., 1924).

²¹ For example, in a panel representing the pains of the damned, or in Brueghel's *Temptations of St. Anthony*.

²² C. R. Morey, *Christian Art* (N.Y., 1935), p. 33.

that religious expression should not be thought of as something which occurred unconsciously, as a sort of *operatic sequitur esse* of the age. It was the direct outcome of an explicit policy, jointly fostered by emperor and hierarchy, "to propagate an ideology," as André Grabar expresses it.²³ For that fusion of Judaic and Graeco-Roman traditions, sought vainly by Philo, foretold by St. Paul as one of the works of Christ,²⁴ preached fearlessly by Justin Martyr, was seen now as a *fait accompli* wrought by Christian truth. Pope and emperor had joined forces to fashion a world-embracing supernatural society based on a "new truth" surpassing all previous philosophies because it found in the Trinity and Incarnation the meaning of all being and all history.

The artists commissioned to give visual expression to this inspiring conception responded magnificently. Those idioms of pagan iconography and architecture long used to express the might of the Roman Empire were now supernaturalized by delicate nuances and the admixture of Chris-

tian symbolism to depict the triumph of the Kingdom of Christ on earth. Their monuments remain today in Constantinople, Salonika, Rome and Ravenna,²⁵ repeating still, through the telling imagery of architectural form and glowing mosaic, the profound dogmas of the early Councils and Fathers, with the exultant overtones of Athanasius' *Against the Pagans* and Augustine's *City of God*.

The rise of the bitter iconoclast controversy in the eighth century served to make officially explicit this didactic purpose of liturgical art, as is seen by the condemnation of the heresy by the Fourth Council of Constantinople:

The sacred image of Our Lord Jesus Christ should receive honor and veneration equal to that given to the book of the Holy Gospels. For as all attain to salvation by means of the words of Scripture, so all, whether learned or illiterate, draw profit from the direct message expressed by means of color in works of art. For the language of the colored picture preaches and fosters the same truths as the written word.²⁶

While no one can question the

²³ André Grabar, *Byzantine Painting* (N.Y., 1953), p. 23.

²⁴ Eph. 2:11-21.

²⁵ The explicit didactic of the famous Ravenna mosaics is described by Otto G. von Simson, *Sacred Fortress* (Chicago, 1948), pp. 1-22. When, in the middle of the sixth century, Theodoric's Arian forces were besieging Ravenna, Justinian, neglecting his army, expended his funds on the erection and adornment of churches, exposing in brilliant artistic form and symbol the theogonico-political system he defended. Strange stratagem for a successor of Caesar, but it prevailed. Cf. also A. Grabar, *op. cit.*, 53-72.

²⁶ Can. 3 (*Mansi*, XVI, 399; *Denz.*, 377). That the canon has reference not only to the sacred image of Our Lord but to sacred images in general is clear from the other acts of the Council, as well as from the earlier condemnation in the Second Council of Nicaea (*Act. VII*; *Mansi*, XIII, 378; *Denz.*, 302).

value of the contributions speculative theology has made to the efficacy of the teaching Church, yet none of the great theological systems has received such a formal and striking encomium as that in the above definition. Countless Christians suffered torture and death in the defense of holy images, and some of them were canonized as martyrs of the faith. There may be some who are willing to die for the doctrine of the real distinction between essence and existence or for the Suarezian modes, but this would seem a rather insecure path to the honors of the altar.

FLOWERING OF GOTHIC

Once reaffirmed, the technique *per sensibilia ad invisibilia* went on in time to evolve new forms. The somber restraint of early Romanesque reiterated the severe mystical theology of contemporaneous monasticism. But as monasticism spread, its spirit evolved and sought fuller expression in the use of motifs borrowed from treasured illuminated manuscripts and from

the decorative techniques brought to the continent by followers of Alcuin. The mighty Bernard fulminated against the new tendency, but to no avail.²⁷ His own immediate followers became the vanguard in the movement that would bring Romanesque to a more vitally expressive maturity throughout the whole of western Christendom.²⁸ That movement led to the flowering of Gothic, which in its turn translated into fresh idioms of stone and colored glass the powerful new conceptions of the great Scholastic theologians.

To the Middle Ages, art was didactic. All that it was necessary that men should know . . . was taught them by the windows of the church or by the statues in the porch. . . . The countless statues, disposed in scholarly design, were a symbol of the marvellous order that through the genius of St. Thomas Aquinas reigned in the world of thought. Through the medium of art the highest conceptions of theologian and scholar penetrated to some extent the minds of even the humblest of the people.²⁹

²⁷ "I need hardly mention the boundless height of the churches, the immoderate length, the meaningless width, the elaborate adornments and curious kinds of imagery. For such things impede devotion by attracting the attention of those who pray" (St. Bernard, *Apol. ad Guillelmum*, XII [PL, CLXXXII, 914 C]).

²⁸ In the early twelfth century Cistercian monks were active in developing that form of Romanesque known as Burgundian; cf. C. R. Morey, *Mediaeval Art* (N.Y., 1942), pp. 236-40. During the same period, monks of Cluny exerted widespread influence by their use of art as a handmaid of truth. "Sculpture was reborn in France in the eleventh century. It was soon adopted as the most powerful auxiliary of thought by the abbots of Cluny, Saint Hugh and Peter the Venerable. . . . They believed in the power and virtue of art" (Emile Mâle, *Religious Art from the Twelfth to the Eighteenth Century* [N.Y., 1949], p17).

²⁹ Emile Mâle, *Religious Art in France of the Thirteenth Century* (N.Y., 1913), p.vii.—"The Cathedral is the mirror of science, and in fact, all kinds of knowledge, even the humblest, such as fitted men for manual labor and for the making of calendars, and also

The idea is clear in St. Thomas' own teaching:

There were three reasons for the introduction of the use of the visual arts (*imagines*) in the Church: first, for the instruction of the uneducated, who are taught by them as by books; second, that the mystery of the Incarnation and the examples of the saints be more firmly impressed on our memory by being daily represented before our eyes; third, to enkindle affective devotion, which is more efficaciously evoked by what is seen than by what is heard.³⁰ In other words, religious instruction, in the full sense of the term, for all classes of men. For the visual didactic has a profound efficacy peculiarly its own. Book, pulpit and classroom are not enough.³¹

But time was preparing a new attack. With the sixteenth century came

the highest, such as the liberal arts, philosophy and theology, were given in plastic form. Thus the cathedral could readily serve as a visible catechism, where the man of the thirteenth century could find in simple outline all that he needed to believe and to know" (M. de Wulf, *Philosophy and Civilization in the Middle Ages* [Princeton Univ. Press, 1922], pp. 104-5).

³⁰ In *IV Sent.*, t. 3, d. 9, q. 1, a. 2, ad 3m.

³¹ " [Masterpieces of Christian art] . . . not only translate into easy reading and universal language the Christian truths; they also communicate the intimate sense and emotion of these truths with an effectiveness, lyricism and ardor that, perhaps, is not contained in even the most fervent preaching" (Pius XII, in an address to a group of Italian artists, April 8, 1952 [*Catholic Mind*, Nov. 1952, p. 698]).

³² "Let the bishops diligently teach that by means of the stories of the mysteries of our redemption portrayed in paintings and other representations the people are instructed and confirmed in the articles of faith . . . ; also that great profit is derived from all holy images, not only because the people are thereby reminded of the benefits and gifts bestowed on them by Christ, but also because through the saints the miracles of God and salutary examples are set before the eyes of the faithful, so that they may give God thanks for those things, may fashion their own life and conduct in imitation of the saints and be moved to adore and love God and cultivate piety" (Sess. XXV, decr. 2 [*Mansi*, XXXIII, 171 D; *Denz.*, 985]; transl. H. J. Schroeder, *Canons and Decrees of the Council of Trent* [St. Louis, 1941], p. 484).

³³ " . . . the art of the Counter Reformation defends all the dogmas attacked by the Protestants" (E. Mâle, *Religious Art from the Twelfth to the Eighteenth Century*, p. 168). In the pages following, Mâle describes the fullness of that apologetic.

the new iconoclasm of the Reformers. The Council of Trent countered by condemning the heresy anew, with particular stress on the didactic value of the visual arts.³² Renaissance artists, for all their enthusiasm for ancient forms of beauty, were alive to the current conflict of ideas, and met the attack with a new polemic emphasis in their works—for example, the frequent representations of those parts of the theology of the sacraments which the Reformers rejected.³³

SOME CONCLUSIONS

What follows from what has been said is that Christian art, particularly liturgical art, is more than a pleasing ornament fittingly, but unnecessarily, hung on the fabric of Christian

thought.³⁴ The didactic use of the visual arts according to the timeless technique *per visibilia ad invisibilia* has been formally defined as pertaining to the Deposit of Faith. Our art has a job to do, and that is to teach. There is its primary *raison d'être*. Moreover, in the past whenever Christian art has been truly great, that principle has been most clearly realized and most splendidly exemplified. Conversely, when in recent centuries that principle tended to be obscured, Christian art lost the force of its message (and that is the real damage), but at the same time it became poor art even from the aesthetic point of view. It aimed at being not pertinent but pretty. There was much sweetness but little light; much ugliness but without even the power of expression of the grotesque.

Now, whatever be the judgment on contemporary, or "modern," liturgical art, it is, in many of its manifestations, an honest reaction against the weak misrepresentations of recent centuries, with a view to making Christian art once more a true apostle

of the Christian dynamic. Granted that the movement has had its extremes. To reject it out of hand, however, would be no less rash than to condemn all modern literature because much of it is unprincipled and vapid. An issue so intimately affecting the efficacious teaching of Christian truth cannot be dismissed with snap judgments.

It is clear that Christian art, if it is to be faithful to its didactic mission, must be traditional in content; that is, it must be based on and inspired by revealed truth.³⁵ But should it be traditional as regards form? Is it in some sense required to perpetuate the great styles hallowed by long use?

Certainly the artist can learn from the past; he must. But one of the things he will learn quickly is that the great artists of the past did not hesitate to abandon any form, style symbol, technique, or system of structure which they judged an unsuitable medium for what they wanted to say.³⁶ Hence those now demanding only "traditional" styles are, in fact, very untraditional. "Traditional" is,

³⁴ "It is an error . . . to think of the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial" (*Mediator Dei*, n. 25). It is clear from the Encyclical itself, e.g., n. 195, that this refers also to liturgical art.

³⁵ "The Ordinary shall never permit to be shown in churches, or other sacred places, images which represent a false dogma, or which are not sufficiently decent and moral, or which would be an occasion of dangerous error to the unlearned" (*CIC*, can. 1279, #3).

³⁶ This is true of even the most representative Christian styles. Romanesque, for example, is sometimes described as having developed gradually, smoothly, "organically," from the earlier basilica style. Yet ". . . forsaking the laborious quest for rare materials and shaking off the servitude of consecrated forms, [the Romanesque architects] built

rightly, an impressive word. As such, however, it can be a tempting label for bolstering one's own position. But sometimes all it means is "what I am used to." It is, at any rate, certainly not synonymous with "repetitive."

MUST BE MODERN

Speaking generally, Christian art, if it is to be truly traditional, must be modern; for all the great traditional styles were, each in its own period, modern. They spoke in vitally fresh forms to the men of their times. Put more pointedly, however, the difficulty is: Are not the forms, symbols and theories of modern art too secularist in inspiration to lend themselves to the expression of the supernatural truths of the Faith?

Only time and the craftsmanship of our artists will supply the ultimate answer. But history again has precedents which can throw light on this problem of adaptation. The early Christians, for example, did not hesi-

tate to use the forms and techniques of the art of pagan Rome in the construction of their splendid basilicas. In the East, existing luxurious, even sensuous, idioms employed in the ateliers of the Levant were adapted by the architects of the Byzantine churches.³⁷ Surprisingly, symbols were even borrowed from ancient cults and mythologies. The lion as symbol of revivifying power and the frog as symbolizing eternal life were taken over by Christian artists from Egyptian hieroglyphics. The *putti* of classical mythology, later so common in Renaissance painting, are depicted in the catacombs of Cagliari fishing from a small boat, symbolizing fishers of souls.³⁸ Better known is the fable of the phoenix, which enjoyed widespread use as a type of immortality.³⁹ Later on, the asymmetrical, restlessly coiling designs and grotesque fauna motifs of the ancient pagan Celts found themselves perfectly at home in the illuminations of the Book of Kells

with a logic and freedom which, though awkward and clumsy at the outset, have nevertheless the powerful charm of sincerity. This independence bore fruit in marvelous achievements. They built with the materials of their own locality, for the climate of their own locality, and in accord with the needs and discernment of their contemporaries" (E. Enlart, "L'architecture romane," *Histoire de l'art*, ed. A. Michel [Paris, 1905 ff.], I, 2, 444).

³⁷ Cf. A. Grabar, *op. cit.*, pp. 21-23.

³⁸ These and other instances of Christian use of pagan symbolism are treated by H. Lützeler, *Die christliche Kunst des Abendlandes* (Bonn, 1932), pp. 15-16. "As in the catacombs, so here in the realm of mosaics, we find the earliest Christian art making free use of the materials of the Roman antique tradition" (J. Finegan, *Light from the Ancient Past* [Princeton Univ. Press, 1947], p. 427).

³⁹ Pope St. Clement uses this figure in his Letter to the Corinthians, *I Clem. ad Corinthios*, 25 (ed. Funk, I, 132).

and in numerous Romanesque churches as far away as southalpine Italy.⁴⁰

TRADITIONAL USAGE

Traditional usage seen in the light of such precedents does not immediately prove that "modern" forms and theories *should* be used. It certainly does not show *how* they should be used. But it does throw considerable doubt on the "traditionalist" opinion that they should *not* be used. St. Bernard decried the use of sculpture and other "innovations," but Romanesque developed just the same. A short time later, southern Europeans would laughingly call the new art of the North "Gothic," because the word meant for them "barbarous," "crude." And had the artists listened to their critics, we would have neither Romanesque nor Gothic. Their genius lay in their ability to transform traditional doctrine into fresh symbols, meaningful to the men of their times. If the artist of today is to be traditional in this sense, if he is truly to teach, he can hardly be limited to the use of established forms in his attempt to depict the bearing of revealed truth on the welter of problems oppressing the modern world.

It is true that, as soon as Christian art, particularly liturgical art, becomes esoteric, its didactic loses the

element of universality and to that extent is less Christian. At the same time, however, once it aims at simply becoming "popular," once it is content to give the people "what they like," it is betraying its mission. The people of Capharnaum did not like the doctrine of the Real Presence, but our Lord let the people go, not the doctrine.⁴¹ There is such a thing as heretical art; and the artist, if he too is to teach, must be governed by objective truth, not by popular demand. He must come down to the people, but only to raise them above themselves. If the popular norm of "good art" is that which most closely approaches the *verisimilitude* of the color photograph, he will try to educate them to something better. No matter how great the demand for dewy-eyed statues of the saints, the craftsman of integrity will refuse to turn out these dismal, foppish parodies of Christian sanctity, and the conscientious pastor will refuse them a place in his church.

Let us take another brief look at the past, if only to dispel the notion that abstraction and distortion are a sort of two-headed monster spawned in our own decadent age by "arty" charlatans too effete for honest productivity. To choose but one conspicuous example, the major Christian ar-

⁴⁰ E.g., the chimeric figures on the bronze doors of the church of St. Zeno in Verona. This widespread use of fantastic iconography, as also the gargoyles of the Gothic period, are ample testimony that even the grotesque is nothing new to the tradition of Christian art.

⁴¹ Jn. 6:26-27.

chitectural systems are, in the last analysis, highly subtle abstract forms for the expression of a religious idea. Romanesque structural design, for example, gave way to Gothic not simply because a "new aesthetic" or advanced building techniques had developed, but because the simpler lines and restrained proportions of the earlier style were inadequate for the more complex theological conceptions of the later architects. Romanesque simplicity breathes the mysticism of early western monasticism. Gothic unity in multiplicity represents the meaningful concord of all things in the eternal plan of God's providence. Romanesque, like a strong surge of devotional prayer, leads to God immediately. Gothic, the visual counterpart of the moderate realism of thirteenth-century theologians, points to God immediately, through the wondrous variety of God's creation and redemptive providence.⁴²

But how many of the faithful of those past ages could analyze the delicate didactic of those abstract structural forms? Yet the message was no less telling, even if only unconsciously perceived. Christian art can often be bluntly clear;⁴³ but if it is to be faithful to its calling, it must often be subtle—as subtle as the inspiring cadences of liturgical chant. For Christian truth is essentially mysterious, seen now as a "confused reflection in a mirror."⁴⁴ It is preeminently here, in the realm of Christian mysteries, that the artist—painter, sculptor, poet, or musician—can say something beyond the competency of the more precise, articulate propositions of the theologian.⁴⁵ But what is it that he says? As well ask: what does the sung *Exultet* say that the recited *exultet* does not? What does St. Thomas say with his poems on the Eucharist that he does not say in his scholarly treatise on that mystery?

⁴² The simpler, unfigured Romanesque façade did not deter the viewer, but allowed him to pass directly within, where the horizontal axis, emphasized by the unvaried series of columns flanking the nave, drew the eye immediately to the altar, the visible symbol of God's presence. But the Gothic façade and porches, with their sculptured world in miniature, hold the viewer's attention. Then the interior, with its soaring vertical axis, draws the eye upwards and along past a profusion of images in stone and colored glass, and only then, finally, to the altar. Both conceptions are thoroughly Christian. Philosophically, both find justification in the doctrine of the analogy of being. Cf. Morey, *Christian Art*, pp. 42-49.

⁴³ As, for example, the frequent representations of scenes from the Old and New Testaments, or the vitally sculptured "moral" medallions, in which the virtues are graphically represented in juxtaposition to the opposed vice.

⁴⁴ I Cor. 13:12.

⁴⁵ "Thanks to its subtlety and refinement, art—whether heard or seen—reaches depths in the mind and heart . . . which words, either spoken or written, with their insufficiently shaded analytical precision, cannot attain" (Pius XII, in an address to the First International Congress of Catholic Artists, Sept. 5, 1950; cf. *Liturgical Arts*, Nov., 1950, p. 3).

What do Giotto's frescoes say about the Franciscan ideal that is not found in the words of the Poverello himself? Analysis can only go so far here. Complete clarity in Christian art would belie the essential mysteriousness of Christian truth.

A MATERIALISTIC NORM

Much the same is true as regards "distortion." It is safe to say that worthwhile Christian art of the past affords far more examples of distortion in perspective, anatomy and landscape than of "realistic" representational style. To regard these merely as crude examples of careless technique or unskilled draftsmanship is impossible in the light of historical research.⁴⁶ Types of distortion are so common that even representative examples can hardly be given here. This should not be surprising if we are to look for meaning in a Christian work of art; for, after all, the spiritual world of reality seen by the eye of faith can hardly be truly represented by the material world as seen by the naked eye. To follow such a material-

istic norm, to rule out all abstraction and distortion because "things don't look like that," is itself a most pernicious kind of distortion; for it is a crass debasement of the spiritual element essential to Christian teaching. It is, at the same time, a rejection of most of what is good in the Christian art of the past.

For many modern artists, self-expression has become the be-all and end-all of artistic activity, a god both absolute and vacillating. Purely personal intuitions, transient emotional flashes, these are the stuff from which inspiration springs. And if the resultant artefact is utterly unintelligible to anyone else, that is unimportant.

This should not be surprising. It is but the visual parallel of current idealistic philosophies. But it is disturbing that this fickle idol should gain even a tiny niche in the temple of the Eternal God. The incongruity should be obvious. Art simply for art's sake, or for the artists, can have no real place here.⁴⁷

The artist with his sensitive per-

⁴⁶ Cf. Lützeler, *op. cit.*, p. 27. This is not to deny, of course, that the past affords numerous examples of inexpert workmanship.

⁴⁷ One of the conditions for the use of "modern art" in the churches is: ". . . the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist" (*Mediator Dei*, n. 195). This no more implies a suppression of the personal, subjective aspect of the activity of the artist than the demands of the Christian life have meant the extirpation of the personalities of the saints. In the fullest sense, Christian artistic activity is a profound, even mystical, subjective response to two objective realities: Christian truth, and those to whom that truth is to be communicated. The great antagonist of Iconoclasm, St. John Damascene, commenting on Our Lord's words, "Blessed are your eyes, for they have sight; blessed are your ears, for they have hearing" (Mt. 13:16), clearly indicates this twofold objectivity: "[The Apostles]

ceptivity and expressive techniques, is, of course, extremely important. It is he alone who is equipped to affect that marvelous transformation of spiritual truth into material symbol, to keep fresh and vital the God-given didactic of the visual. Moses still needs Beseleel. Yet the artist, if he is to teach, is important as a means, not

as an end. His work must point to God, not to himself. But if he is genuinely inspired by Christian truth, there will be no problem. Once he has grasped the sublimity of the Creed, once he has realized that it is now "not I," but "Christ that lives in me,"⁴⁸ he will spurn mere self-expression as a puny thing.

saw Christ face to face, since He was bodily present. But since He is not present to us in the body, we hear His words from books, and are sanctified. . . . In like manner, through the language of images, we see a representation of His bodily form and of His miracles and sufferings, and thereby advance in holiness. . . . For since . . . our soul does not stand alone, but is hidden, as it were, by a veil, we cannot arrive at spiritual truths except by means of corporeal things. Consequently, as we hear physical words with material ears and come to understand the spiritual, so by contemplating material things we attain to contemplation of the spiritual" (*De imaginibus oratio III* [PG, XCIV, 1333 D]).

⁴⁸ Gal. 2:20.



Regina Apostolorum

After Calvary, we encounter Mary only once more, awaiting with the Apostles the promised gift of the Holy Spirit: "And when they had entered the city, they ascended to the upper room, where they were staying. . . . All these were persevering unitedly in prayer, with the women, and Mary, the mother of Jesus, and his brethren."

This is, if I mistake not, the first time that we find the Apostles praying. They had admired the prayer of Jesus and had asked Him to "teach them to pray." However, the Gospel never records that they prayed. It is precisely to their lack of prayer that Jesus attributes one of their failures in dealing with the devil (Matt. 17, 20). The only time when Jesus expressly requested them to pray, in the garden, they fell asleep. It could be said that Jesus gave them the example, the formula for prayer (the Our Father) and the command to pray without ceasing, but that it was Mary who taught them the practice of prayer, a prayer that was all the more efficacious because it manifested two essential qualities of every good prayer—unanimity and perseverance.—*A. M. Roguet, O.P., in INTEGRITY, December, 1954.*

Moral Re-armament

AN EDITORIAL

*Reprinted from the MICHIGAN CATHOLIC**

THE presence of the leader of Moral Re-armament at Mackinac Island for a series of meetings has made citizens of Michigan aware of this international movement. Catholics, as well as others, are asking questions about its meaning and purpose.

According to its spokesmen, MRA is not an organization, but an ideology. It has no officers, collects no dues and holds no regular meetings. For the last twelve years, it has held summer convocations for study and discussion at the Michigan resort, and has permanent headquarters in a château at Caux, Switzerland.

Its founder and present leader is Dr. Frank Buchman, a former Protestant minister born in Pennsylvania. What has now become MRA began with informal religious discussions on the campus of Princeton University. Before World War II Buchman moved to Oxford University in England and gave his activity the name "Oxford Movement." During the war this misleading title was changed to the present one.

Moral Re-armament is today essentially an effort to promote moral regeneration by inculcating four basic principles: "absolute honesty, absolute purity, absolute unselfishness and absolute love."

MRA encourages public confession of past faults, requires its followers to eradicate hatred and prejudice from their lives. Its full-time promoters give up tobacco and alcohol, receive expense money but no salary, and women workers give up cosmetics.

The extent of the movement is hard to measure, but it claims to have influenced millions, especially statesmen, government leaders, industrialists and trade union officials.

A team of MRA speakers that appeared recently in Detroit gave impressive evidence of the success of the movement. Appearing on the same platform and affirming that MRA had divested them of their mutual animosities were a French woman who had been a leader in the anti-Nazi

* 644 Selden Ave., Detroit 1, Mich., Oct. 14, 1954

resistance and a member of the national parliament, and a German trade unionist, formerly a member of the Communist Party. Also appearing was a Nigerian Negro, formerly a leader in the anti-British revolutionary movement in his country. He announced that since he and his comrades had foresworn their hatred of the British, national independence had advanced more rapidly than before. Another African Negro, the son of a native chief whom the Mau Mau murdered in Kenya, told of having forgiven his father's murderers and of having converted 500 members of Mau Mau to the cause of brotherly love.

One cannot help being favorably impressed by the deep sincerity and the solid accomplishments of such representatives of MRA. One notes both a devoted dedication to an ideal and an evangelical enthusiasm—a determination to make the world share the blessings of a new-found faith.

There is no doubt that, to the extent that individuals and nations learn to eradicate hatred from their hearts and practice sincere self-denial in the cause of brotherly love, mankind will move in the direction of universal peace.

CHRISTIANITY WITHOUT CHRIST?

But is Moral Re-armament equal to the task it has set itself? At the recent Detroit meeting a believing Christian could not fail to notice that not one of the six or seven speakers made any reference to the Name of God or Christ. It must be granted, however, that the four "absolute principles" of MRA are, so far as they go, an expression of basic Christian doctrine.

Is MRA, therefore, simply Christianity without Christ? Will it perhaps, unintentionally, gain an entrance for Christian ethics into secularistic, twentieth-century minds that would be closed to an orthodox approach?

There is not sufficient reliable evidence to answer this question. But the possibility that such is the case does perhaps constitute a justification for MRA.

In this post-Christian civilization of ours there are millions whom the popular "religions" of science and humanism have made practically impervious to Christianity. Will it be a gain if they find part of the way back to their Father's House by way of MRA?

This view of MRA inclines us to the conviction that MRA has little advantage for orthodox Christians. All that is good, all that is true in MRA

we already have in undiluted form in the teachings of Christ and the Church.

But for those who are immovably alienated from the Church, MRA has something to offer.

After all, Communism has its fellow-travelers.

In MRA, perhaps, we have fellow-travelers of Christianity.

The Predicament of Our Age

I begin with a bald statement of the most fundamental of all facts about atomic energy. The fact is that this colossal scientific achievement has brought about a far-reaching alteration in man's relationship to nature. I consider it no exaggeration, but the sober truth, to say that atomic energy has resulted in the greatest change in man's relations with nature since the fateful day in the Garden of Eden. As one of his punishments, man lost that mastery over the forces of nature that had been part of his birthright. During all the long centuries between that day and this, man has been struggling to dominate, by the patient, laborious techniques of science, the mighty energies of nature. He has been attempting to make them the friendly servants, and not the obstructive enemies, of his human purposes. Now suddenly, by the discovery of methods to unleash the forces within the nucleus of the atom, man's century-long effort has taken a tremendous stride forward. Possessing this new knowledge of nature, man stands now at his highest historical point of mastery over the energies resident in the cosmos.

But in reaching this height, man has fallen into a predicament. As he looks into the future that his new achievement opens before him, he finds himself confronted, as never before, with two alternatives, each of which has been made possible by his command of atomic energy. One alternative is widespread devastation of this planet, accompanied by destruction of life on a monstrous scale. The other alternative is the inauguration of an era of material progress unprecedented in history. These are the extreme alternatives. But in its full extremity each is, I repeat, a genuine possibility. Either of them may turn from possibility into fact.—

Thomas E. Murray, member of the U.S. Atomic Energy Commission, to the National Conference on the Spiritual Foundations of American Democracy, Washington, D.C., Nov. 8, 1954.

The Conversion of Israel

ANNE TANSEY

*Reprinted from THE MAGNIFICAT**

“**M**OST HOLY Virgin, I am a Jew. A former deportee, I endured three years’ suffering in different camps and was one of a convoy of five hundred Jews proceeding to Hazebrouck, when by the grace of God I had a chance to escape. Immediately after, I met an abbé. Trembling with fear and covered with filth and grime after six days in a cattle truck, I confronted the priest and told him my story.

“The brave priest hid me in his church, fed me, gave me his clothes, and directed me to Lille, to a place where I was safe.

“I now wish to thank the Blessed Virgin for my safety and ask a blessing for the abbé who saved my life. Michel.”

This message to the Blessed Virgin was tied to the railing of the Grotto at Lourdes during a pilgrimage made to the shrine by ex-prisoners. It serves as a poignant illustration of how concerned the Blessed Virgin is for the people of her race and of the simple gratitude of one of them for her gracious protection. It is Mary’s ar-

dent wish, joined to that of her Divine Son, that the Jews be converted, that they kneel at the feet of Christ in love, adoration and obedience.

The conversion of the Jews is a challenge to Catholics everywhere, for this happy event may never come about unless Catholics work and pray for it. Individual Jews are being converted; the number grows larger each year. Yet it is extremely small in proportion to the millions of Jews throughout the world.

Over a hundred years ago Our Lady took a direct hand in forming the apostolate of the Jew, when she appeared to Alphonse Ratisbonne in the Church of Sant’ Andrea delle Fratte in Rome on January 20, 1842. After that day he and his brother Theodore (who had been converted earlier and who had prayed incessantly for the light of faith for this younger brother, so violently opposed to the Catholic Church) devoted their lives to the work of converting their own race. Both became priests. They founded two religious communities for converted Jews, one for men and one for

women, making use of the lovely title, "Notre Dame de Sion."

HEADQUARTERS FOR THE APOSTOLATE OF THE JEWS

A convent of Notre Dame de Sion, which serves as headquarters for the Apostolate of the Jews in this country, is located at 3823 Locust Street, Kansas City, Missouri. There the Sisters work endlessly, organizing throughout the country centers of the Archconfraternity of Prayer for the conversion of the Jews (API), preparing and printing pamphlets for distribution to Catholics and Jews, outlining ways and means of bringing about the conversion of Israel. A second progressive API center is located in Washington, D. C., and a third in Cincinnati. The latter is promoted by a group of seminary students under the direction of Rev. Charles Blum, with headquarters in St. Gregory Preparatory Seminary. These three centers serve as clearing houses for the various A.P.I. centers in other parts of the country.

Apostolic work for Israel is carried on in two different spheres of influence, the Christian and the Jewish. Three methods of approach are used among the Catholics, who are taught to make Israel the object of their solicitude, to be witnesses of Christ before Israel—particularly through charity—and to fight anti-Semitism.

Two active measures are used for the Jewish world: the use of modern

missionary methods to show Christ and the Church to the Jews throughout the world, and the instructing of catechumens. After their baptism the neophytes are made to feel that they are welcome members in the great family of Christ. This function of keeping in touch with the new converts is a very important one. Many Jewish people complain that after their reception into the Church they are not only abandoned by their own people but are even more painfully ignored by the Catholics. Some Catholics actually hesitate to admit a Jew to friendship, even when they are members of the same Church.

The Archconfraternity of Prayer for the Conversion of Israel is worldwide. A special commission of the organization met in Seelisberg, Switzerland, recently and drew up a plan for charity and understanding by Catholics in their relations with the Jews. Copies of the program are now being distributed by A.P.I. promoters in all countries. Among the points listed for the consideration of Catholics are the following:

"You can observe fully the law of charity: 1) if you call to mind that it is the same living God Who speaks to us in the Old Testament as in the New; 2) if you call to mind that Jesus was born of a Jewish maiden of the House of David, and that His eternal love and forgiveness embrace His own people and the entire world; 3) if you call to mind that the

first disciples, apostles and martyrs were Jews; 4) if you call to mind that the fundamental precept of Christianity, love and charity for God and neighbor, was first promulgated in the Old Testament and then confirmed by Jesus and that it obliges both Christians and Jews in all their relations with one another; 5) if you discredit the unholy opinion that the Jewish people have been cast off from God's love and are therefore destined to suffer; 6) if you avoid speaking of the Jews as if Jews were not the very earliest members of the Church."

"GOING TO THE JEWS"

Considerable study has gone into the problem of converting the Jewish people of the world. A sound program for the apostolate has been drafted and can bring success if enough Catholics get behind it. We Catholics have many good reasons for being concerned for the conversion of the Jews. First of all, Our Lord commanded it: "But go ye rather to the lost sheep of the house of Israel" (*Matthew 10:6*). Twelve times in the Epistles of St. Paul mention is made of "going to the Jews." During Our Lord's earthly career His public ministry was exclusively confined to those of His own race. On one occasion He declared that He was not sent but to the "lost sheep of the House of Israel." Many people mistakenly believe that God cast the Jews off for all time because the majority of them refused

to accept Him as the Messiah. This is not the case. He has never ceased yearning for the return of the Jews to His House.

Mary gave strong evidence of her concern for the conversion of the Jews when she appeared to Alphonse Ratisbonne, in that instant converted him, and through succeeding years led him along the path she wanted him to travel. Some very unusual events and strange "coincidences" accompanied his work for the conversion of the children of Israel.

Many graces and blessings are promised by Holy Writ to those who bestow an interest on the spiritual welfare of Israel. The Popes have bestowed special blessings upon those who work for the conversion of the Jews. Last, but not least, the Jews command an important place in world society and exert considerable influence. In the words of one Jewish convert: "Convert the Jews and you convert the world."

Those engaged in the apostolate of the Jew find many obstacles to impede their progress. Perhaps the greatest of them all is "indifference." Too many of our people are completely unconcerned about the fate of the Jewish people. Even some of those engaged in convert work prefer to concentrate all their efforts on converting Protestants and bringing back lapsed Catholics. Quite a few Catholics, unconsciously and unknowingly, harbor anti-Semitic sentiments. They

willingly pray for others not of our faith but persistently shy away from offering prayers for the Jews. In doing works of charity they prefer to bestow their generosity on Aryan people only. Others feel that there is little hope for the conversion of the Jews. Members of the A.P.I. point out, however, that this is a good reason for praying for the Jewish people. As a doctor gives his closest attention to the most gravely ill among his patients, so should we redouble our prayers for those persons who seem to be farthest from the truth and in the worst spiritual dilemma.

Another very serious obstacle encountered by those concerned in the apostolate of the Jews is the mistaken interpretation of certain Biblical texts. Some people fear that the end of the world will immediately follow the conversion of the Jews; they therefore prefer to put off the conversion of Israel as long as possible. According to the Fathers and Doctors of the Church, the conversion of the Jews is to be followed by an era of great peace and prosperity of undetermined duration.

PRIMARY NEED IS PRAYER

Promoters of the Apostolate of Notre Dame de Sion are making use of every avenue of approach possible to further its work. The primary need, they point out, is *prayer*. They beg Catholics everywhere to pray for the conversion of the Jews, as prayer

is the "ransom money" needed to "buy" all humans from the bondage of error. Associate members of the apostolate pledge themselves to say one Hail Mary each day and offer one Holy Communion a month for the conversion of Israel. All Catholics of good-will are requested to become associates in this great apostolate.

Priests are urged to preach to Catholics about the conversion of Israel and to make their people aware of and sympathetic to the movement. They are also requested to point out the evils of anti-Semitism and to promote kindness and tolerance toward the Jews among the laity.

The Sisters of Notre Dame de Sion of Kansas City issue a Bulletin providing current news of the apostolate and print an unlimited number of leaflets for distribution to both Catholics and Jews. Some of these leaflets contain the chief Messianic Prophecies of the first and second coming of Christ, with the corresponding evangelistic texts. These are for distribution to the Jews by Catholics interested in the conversion of Israel.

It was the Ratisbonne Brothers who laid the foundation for the apostolate of the Jews in our times. Father Theodore had already found and embraced the Faith; but Alphonse did not do so until the Blessed Virgin appeared to him in shining glory in the Roman Church where he was merely idling away his time while waiting for a

friend to make funeral arrangements for a relative.

"She spoke no word to me," Alphonse related later. "But I understood everything." On September 24, 1848, he was ordained to the priesthood. The day was the Feast of Our Lady of Ransom. For his name in religion he chose that of Mary, becoming Marie Alphonse Ratisbonne. And on that day he resolved to dedicate his life to the conversion of his people under the inspiration of Mary.

For him Palestine became the ancestral fatherland and it was there he established the Daughters of Sion, the religious community which was to serve as the "power house" for the apostolate of the Jews, in conjunction with the Fathers of Notre Dame de Sion, whose apostolate for the Jews is active throughout the world. Both congregations spread from country to country and from continent to continent.

THREE WAYS OF LIFE

Three ways of life are open to the Daughters of Sion: that of the contemplatives praying constantly for Israel; of the educators conducting schools and presenting courses in the larger cities; of the social workers, the *ancillae*, who, without religious habit, carry the charity of Christ to the Jewish people. Thus are combined the loves of the two Jewish maidens Martha and Mary. There are now two thousand religious in the Congrega-

tion. The Sisters teach, conduct boarding and parochial schools and summer camps, and manage social centers and hostels for young girls in Europe, America, Australia, Africa and the Near East.

In addition to these pursuits they endeavor to establish centers of the Archconfraternity of Prayer for the Conversion of Israel, which was founded in 1903, in all parts of the world. They enroll priests and lay people who have become conscious of their spiritual responsibilities towards the Jews living in their midst. Each house of Notre Dame de Sion has its center of the A.P.I. and promotes the creation of others.

The apostolate is producing good results both in this country and in Europe, as well as in other parts of the world where it is established. A great number of conversions are taking place and good-will is being fostered. Many of the Jewish converts are not content merely to enter the Church; they become priests and nuns. Edith Stein, a Carmelite, lost her life in a Nazi concentration camp. Dr. J. Friedman, a South African, has entered the Carmelite monastery in Ireland. Julius Peter Weiner of Chicago, who entered the Church six years ago, joined the Trappist Order three years later.

This list could go on indefinitely. There might be no end to it if all Catholic people would become inter-

ested in the conversion of the Jews, pledge themselves to kindness towards the Jewish people, and take time out for a few fleeting moments each day

to pray for their conversion. Only prayer can do it, prayer combined with zeal, good-will and true friendliness for the children of Israel.



Prayer for United Nations

O God, we cry from troubled hearts, hungry after peace. Be with those who meet in the name of the peoples of the world and on whose wisdom, integrity, and patience depends in great measure the shape and substance of our future. We long not for battle and barbarization, but for concord and common striving to build a brotherhood overleaping the seas and the discord of tongues. Forgive us for the sin and scandal of our hatred and scornful separation one from another. We are all Thy children. Bring us together in love. Help us to join heads and hearts and hands that the world may be a godly household, not a wilderness of conflict; and the nations a united family, not a warfare of tribes. This we ask in the name of Christ, Thy Son. Amen.—*Composed by the Rev. John S. Kennedy, this prayer was published in the Hartford TRANSCRIPT, Oct. 21, 1954, with ecclesiastical approval.*



Forming Public Opinion

A people who do not think and express themselves freely on the basis of intelligent examination and discussion of adequate information, facts and statistics are not exercising their freedom and risk handing over the making of decisions to cliques, pressure groups and vested interests working behind closed doors.

The duty of fulfilling our social responsibility is a personal one and can seldom be delegated to anyone else. When those who possess intelligence, specialized knowledge, the ability to reason and persuade, and who occupy key positions in the community, do not assume their responsibilities in contributing to the formation of a sound public opinion, the result is that an uninformed and confused public are exploited and manipulated by elements which are opposed to—or at least indifferent to—their true welfare.—*Basil Clancy in CHRISTUS REX, April, 1954.*

Nineteenth-Century American Catholic Magazines

WILLIAM L. LUCEY, S.J.

Holy Cross College

*Reprinted from THE HISTORICAL BULLETIN**

THE historian working on the intellectual, cultural and social history of American Catholicism of the second half of the nineteenth century labors under a severe handicap. One of his major sources of information is seriously defective. The source is the Catholic magazines published from the years 1860 to 1900. The files of many are not available (if by good fortune they still exist) and the files of many more are incomplete. Without them the history of American Catholicism during this period cannot be adequately written. The discouraging feature of this situation is that this severe handicap may be permanent. It will be, unless an effort is made to rescue all extant issues of these old magazines from threat of destruction and place them in institutions where they can be catalogued and made available to future historians. The fear that it is too late to gather the complete files

of some magazines is not unfounded.

Many, far too many, are unaware of how valuable Catholic magazines published during the years 1860-1900 are as a basic source of information about the intellectual and social growth of American Catholics. But any one doing research in this period knows their value and is discouraged to discover that many of them are unavailable for use. This writer has been working on the Catholic magazines published in English during these years with the hope of eventually preparing a guide of some sort. Some progress can be reported, but much still remains to be done.¹ This paper is written to encourage all those in position to rescue old Catholic magazines from the danger of destruction to make the effort to do so. Future historians will be grateful for their efforts. Some salient features of Catholic journalism of the second half of the nineteenth century may

¹ Present plans call for a series of articles on the magazines in *Records* of the American Catholic Historical Society of Philadelphia. The first article: "Catholic Magazines: 1865-1880" appeared in the March, 1952 issue, pp. 21-36.

indicate to them how important this task is.

I would like to give the reader unacquainted with Catholic journalism of the last century an impression of the large number of Catholic magazines published during the years under consideration, of the rich variety of the publications, and of the unfortunate lack of complete files of many of the periodicals. From the first and second impressions, the reader will, I think, realize the value of the magazines as historical sources; from the third impression he will be saddened by the thought that these magazines are not available to the historian and will do what he can to rescue them from the danger of destruction.

NUMBER OF MAGAZINES

First, then, let us consider the number of magazines. The exact number originating during the years 1860-1900 cannot be given at this time, and so the publication figures for definite years and regions will be given as an index. The number of Catholic magazines originating in the nineteenth century still current today, then the number of magazines in cir-

culation when the year 1890 began, and finally the growth of Catholic magazines in New England during 1885-1900 will be described. The reader should then have a fairly sound impression of the quantity of Catholic magazines.

One section of the *Catholic Press Directory* of 1951 is devoted to current magazines in English and in foreign languages. If one pages through the list of English magazines, one will discover that thirty-seven of them originated before 1900. The *Directory* is not complete, since the *Woodstock Letters* (1872), *St. Anthony's Monthly* (1898), *Historical Records and Studies* (1899), and the *Annals of St. Anthony's Shrine* (1899), all four still currently published, have been omitted. I suspect others have also been omitted. At least forty-one American Catholic English magazines of the nineteenth century still survive, and when one considers the high mortality rate of magazines, this is an imposing number.² Many of these survivors are the best known Catholic magazines today.³ Each would give the historian, if their files were complete and available, a continuous source of informa-

² In this paper we are not concerned with Catholic weekly news journals. Some of the magazines were published weekly, but usually the title, format, and contents suffice to distinguish the magazine from the news journal. However, in a few instances the reader may disagree with my judgment.

³ The *Ave Maria*, *Catholic World*, *Messenger of the Sacred Heart*, *American Ecclesiastical Review*, *Records of the ACHS of Phila.*, *The Rosary*, *St. Anthony Messenger*. If we except the *Catholic Directory*, which has been published continuously since 1833, the oldest magazine is the *Annals of the Holy Childhood* (1860).

tion on an important facet of Catholic activity.

Had there been a Catholic press directory for the year 1890, at least sixty-one English magazines would have been listed and described. There were at least sixty-one as the year started, and publications by college students, the many Catholic magazines in foreign languages and some annuals are not included in this estimate. Many magazines had started and had ceased publication before 1890, and, of course, some of the magazines current in 1890 did not survive the decade; nevertheless, here are sixty-one sources which, taken together, illumine nearly every phase of American Catholic intellectual, cultural, religious and social life. And I think the historian can figure on more than eighty Catholic magazines originating during the 1890's. It is true that many of the magazines that started in the 1890's did not survive the decade, but even though some had a very brief existence, each had some unique information about American Catholic life. The reader, I think, can gather from the number of Catholic magazines published in 1890, from the number originating during the 1890's, and from the number of nineteenth-century magazines that have survived until now, how valuable the Catholic magazines are

as a source for the history of American Catholicism.

NEW ENGLAND

The reader may be able to appreciate better the remarkable growth of Catholic magazines late in the nineteenth century by considering the increase in one definite region. New England is taken as the region because the number of magazines in these States is fairly well known.⁴

In 1885 there were in all New England three Catholic news weeklies and four magazines. The weekly journals were the *Boston Pilot*, founded in 1837 and long before 1885 a tradition in Catholic journalism; *The Weekly Visitor* (later *The Providence Visitor*) established by Bishop Thomas F. Hendicken of Providence, Rhode Island, in 1873; and the *Connecticut Catholic* of Hartford, originating in 1876. Among the four magazines were a monthly organ of the Hibernians called the *Hibernian Record*, founded in 1878 and published in New Haven, and a literary monthly, *Donahoe's Magazine*, started by Patrick Donahoe of the *Boston Pilot* in 1879. For years this monthly was the most popular of Catholic magazines, with its circulation as high as 42,275 in 1895. The other two magazines were philanthropic and both were published in Boston: *The*

⁴ See the author's article: "Spring-Tide of Catholic Journalism in New England: 1885-1900," in *Holy Cross Alumnus* (February, 1952), 9-13.

Working Boy, a monthly, originated in 1883 and published by the Xaverian Brothers to promote the care of homeless boys; and *The Orphan's Friend*, a quarterly, started in 1884 by the Brothers of Charity in the interests of the House of the Angel Guardian. It is a tribute to these hardy pioneers that two of the weeklies and two of the magazines are still in circulation. One could offer some sort of an argument that *Donahoe's* is still with us, for in 1908 this magazine sold out to the *Catholic World*.

During the next fifteen years eleven more weekly journals entered the field of Catholic journalism. Four of these weeklies were in Massachusetts, three in Connecticut, three in New Hampshire and one in Maine.⁵

New England Catholics were not satisfied with weekly journals, and one can gather how anxious they were

to exploit the advantages of the press from the many magazines that were planned and published. Besides the eleven weekly journals, seventeen magazines appeared during these fifteen years.⁶

Probably the most important contribution of New England journalism of this period was the parish magazine. Six originated during these years and all of them were in the Boston Archdiocese; one of the six, *The Sacred Heart Review* (1888-1918), quickly developed into the best national magazine of Catholic opinion, and some of the others had long and respectable careers.⁷ Among the remaining magazines (all but two originated in Massachusetts), one finds educational, devotional, philanthropic, temperance and family publications.⁸ With the exception of *The Sacred Heart Review*, they were not periodicals of great merit, and only

⁵ The Massachusetts weeklies were: *The Messenger* (Worcester: 1887), *The Springfield Tribune* (1888), *The Catholic Advocate* (Fall River: 1888), *The Catholic Union* (1891). The Connecticut weeklies were: *The Catholic Standard* (New Haven: 1889), *The Village Catholic* (Waterbury: 1891), *Catholic Transcript* (Hartford: 1898). The three New Hampshire weeklies were published in Manchester: *The New Hampshire Catholic* (1886), *Standard* (1893), *Emerald* (1894). *The Columbian* (1896?) was published in Portland, Maine.

⁶ It is not always easy to distinguish the weekly magazine from the weekly news journal, and so some may dispute the title of magazine given to some of the seventeen.

⁷ The other parish magazines were: *Marlboro Star* (1887-1893), a semi-monthly; *Catholic Citizen* (1888-1937), a weekly in Chelsea; *Sunday Register* (1892-1913), a Lawrence weekly; *Index* (1895-1907), a monthly published in Haverhill; *Quincy Monitor* (1886-1898) a monthly.

⁸ The other magazines were: *The Bouquet for Catholic Families* (1891), a weekly that later merged with *Orphan's Friends*, *The Catholic School and Home Magazine* (1892-1897), a monthly published in Worcester by the Rev. Thomas J. Conaty, later Rector of Catholic University and Bishop of Los Angeles; *Springfield C.T.A. Union Herald*

a few of them have survived, but they were all witnesses of the fact that Catholics appreciated the power of the press, and they all are sources (if fortunately still extant) of American Catholic life at the end of the nineteenth century.

A CONTEMPORARY APPRAISAL

I would like to conclude this effort to give the reader some idea of the number of Catholic magazines published during the years 1860-1900 with a reference to a contemporary appraisal. Dr. Theodore L. Flood, editor of *The Chautauquan*, ran during the years 1894-1895 a series of articles on religious journalism. The article on Catholic journalism, the third in the series, was written by Father James J. Dunn, and he reviewed the work of Catholics in this field from Bishop England's *Catholic Miscellany* to the year 1895, naming the best editors, the outstanding journals and the better magazines.⁹ He ended by saying that there were 215 Catholic serials in the United States at the time of his writing; he was counting news journals and magazines of all types and languages in

this figure. There were, he said, thirty-six English monthlies, including seventeen college magazines, and six quarterlies.

Dr. Flood was so impressed by this article that he made it the topic of his lead editorial in the same issue of his magazine, and I think one will better appreciate the strength of Catholic journalism in the 1890's by reading his comments on Father Dunn's statements.

First, he stated, the number of Catholic periodicals ably refutes the charge that Catholics are ignorant and that the hierarchy wants to keep them in darkness. There is not, he added, "A Protestant Church in the United States but may covet the gifts of enterprise and the spirit of progress which characterize the management of journalism in this great body of people."

He quoted the circulation figures of a few weeklies, and remarked that "these remarkable achievements in journalism are not paralleled by any periodical as to price and circulation in any branch of the Protestant Church."

He thought of the magazines that

(1892-?); *Patriotic Catholic America* (1894-), a monthly in Boston; *The Columbiad* (1893-21), a K. of C. monthly of Boston that developed into the current *Columbia*; *Father Matthew Herald* (1894-1914?), a monthly in Boston; *Celtic Mirror* (1895-?), a monthly published in Augusta, Maine; *Guidon* (1898-1907), a monthly published in Concord, New Hampshire; *Hibernian* (1890-1918), a semi-monthly in Boston; *Annals of St. Anthony's Shrine* (1899c), an annual published in Worcester; *Alumni Sodality Bulletin* (1899c), a monthly of Boston.

⁹ XX (March, 1895), 712-720. Flood's editorial comments on this article are on pp. 728-729.

Father Dunn had mentioned and confessed: "One's interest is heightened in current Catholic literature in reading of the large number of Catholic monthlies, bi-monthlies, and quarterlies mentioned in Father Dunn's essay."

He concluded by observing that "the press of the Catholic Church is powerful, aggressive, and numerically strong," and he recommended Protestants to imitate the Catholics by publishing periodicals at a lower price that would increase the opportunities of educating the poor in religion.

Dr. Flood would have been more impressed if the exact figures of Catholic periodicals were available to Father Dunn. Exact figures were difficult to get then and they are now. But we do know that there were many more than nineteen English monthlies (excluding the college publications) and six quarterlies. How many more we do not care to say now, but the reader can reach a safe estimate by the figures given for magazines current in 1890 and those originating in the 1890's.

Quantity was not the only salient feature of Catholic journalism in the nineteenth century. There was also diversity, and for the historian diversity of sources is as important as abundance. To get an idea of the types of Catholic magazines published during these years and accordingly an understanding of the many

facets of Catholic life made known by them, let us examine the sixty-one magazines known to be in circulation as the year 1890 began. Some of them can be easily classified, while others were not cut for any category, but we shall do the best we can. The results will point to a healthy variety of Catholic magazines: literary, historical, family, devotional, juvenile, parish, missionary and philanthropic, temperance, educational, publishers' trade journals, fraternal and benevolent.

There were seven literary or learned magazines. Two of them, the reader will note, are important in the field today, one other was published for nearly fifty years and long had the reputation here and abroad of being an outstanding quarterly, while another, *Donahoe's*, merged after thirty years with *The Catholic World*. The seven were: *Month* (1864-?), *The Catholic World* (1865c) *American Catholic Quarterly Review* (1876-1924), *The American Ecclesiastical Review* (1889c), *Donahoe's Magazine* (1878-1908), and the *Globe* (1889-1904); For want of an accurate class to describe the *Illustrated Catholic Weekly* (1880-1896) of New York, we shall append it to the literary group. Maurice Francis Egan was once associated with its editorial office and so, by association, it was literary. It did not pretend to be learned.

There were five historical journals:

The Woodstock Letters (1872c), *Griffin's Journal* (1873-1900), *American Historical Researches* (1884-1912), *Records of the American Catholic Historical Society* (1887c), and the *United States Historical Magazine* (1887-1892). All were devoted to the gathering of records of Catholic Americana and all gave testimony that at last Catholics were becoming conscious of their heritage. The first magazine was privately published by the Society of Jesus as a record of their members and institutions in the Americas. Martin F. X. Griffin of Philadelphia published the next two journals and was closely associated with the fourth. John Gilmary Shea was editor and main prop of the fifth, a quarterly published in New York.

PIONEER FAMILY MAGAZINES

The *Ave Maria* (1865c), a weekly, and the *Messenger of the Sacred Heart* (1866c), a monthly, were more than devotional magazines although both were very much interested in the promotion of a devotion. They may be accurately described as family magazines, for they also provided Catholic families with light and serious reading, editorial opinions on current events and comments on the literature of the day. These two were pioneers in this type of publication, the family magazine, and their circulation proved that this type appealed to the Catholics.

The strictly devotional magazine was popular, too. We would list eight as qualifying for this type: *Annals of the Holy Childhood* (1860c), *Annals of Our Lady of the Angels* (1874-1911?), *The Annals of Our Lady of the Sacred Heart* (1877-98?), *Pilgrim of Our Lady of Martyrs* (1884-1926), *Annals of Our Lady of Lourdes* (1885c), *Crusader's Almanac* (1886c), *Poor Soul's Advocate* (1888-1895), *The Annals of St. Joseph* (1888c). Since four of the eight are still current, one may safely assume that the publishers of these journals were rather successful in promoting Catholic devotions.

The next group of magazines were those publications motivated by Christian love for the poor and unfortunates and by zeal to spread the faith. Philanthropic is an inadequate description; Christian social service would be more adequate for some of them and home missionary for others, for they were published to arouse interest in and financial support of the orphans, unfortunates, Negroes and Indians. There were eight publications of this class: *Annals of the Propagation of the Faith* (1838-1923), *The Indian Sentinel* (1874c), *The Sacred Heart Unions* (1878c), *The Working Boy* (1883c), *The Orphan's Friend* (1884c), *The Colored Harvest* (1886c), *The Homeless Boy* (1877-?), and *Annals of the Association of Our Lady of Victory* (1888-

1929). The remarkable feature of these six periodicals is their endurance; all but three are still promoting their Christian charity. Few types of magazines can equal that record.

The parish magazine has already been mentioned in the section on New England. There were, no doubt, other parish periodicals in other dioceses, but the only ones known to be in circulation in 1890 were all in the Boston Archdiocese. These were four: *The Quincy Monitor* (1886-1898), *Marlboro Star* (1887-1893), *Catholic Citizen* (Chelsea: 1888-1937), and *The Sacred Heart Review* (Cambridge: 1888-1918). The latter did not long remain a parish weekly, for, as we have noted, it soon became a national magazine of outstanding merit and had by 1894 the astounding circulation of 40,000. A glance at the years of origin of these four journals will show that an enthusiasm for journalism was spreading throughout the Archdiocese in the late 1880's.

JUVENILES

The number of Catholic juvenile publications will be, I think, a pleasant surprise to many readers. As the last decade of the nineteenth century got under way, there were ten magazines for the young and one of the ten is still a current publication.

There were other juveniles published prior to 1890, but they had not survived;¹⁰ but at least four of the ten here mentioned had long and useful lives, introducing young American Catholics to good and wholesome reading. The ten were: *The Guardian Angel* (Philadelphia: 1867-1909), *Sunday School Companion* (Chicago: 1869-1904), *Young Catholic* (New York: 1870-1905), *Chimes* (Baltimore: 1880-?), *Catholic Youth* (Brooklyn: 1881-?), *Little Crusader* (Columbus, Ohio: 1882-?), *Angelus* (Detroit: 1884-?), *Young Catholic Messenger* (Dayton, Ohio: 1885c), *Le Couteulx Leader* (Buffalo: 1886-1949), *Young Folks' Catholic Weekly* (Philadelphia: 1889-?). From these sources the historians learn much about the reading habits of the youth and compare the tastes of the youth in various regions.

In the post-Civil War years American Catholics, encouraged by the hierarchy, began to establish and to join benevolent and fraternal societies that would provide members with some social life as well as material help in the form of insurance. Among the first and more successful of these societies were Catholic Knights of America (1877), Catholic Knights of St. George (1881), Catholic Benevolent Legion (1881), and

¹⁰ The seventies was a poor decade for juveniles; only one has been discovered. But the sixties and eighties were greatly concerned with literature for the young. There were five juveniles originating in the sixties, but they had all suspended publication by 1890.

Knights of St. John (1886). These societies soon had their national and state organs that were, of course, primarily concerned with the affairs of their organizations. There were in 1890 nine such organs of Catholic fraternal societies, and although their contents are severely restricted, they do contain the records of the social and economic life of American Catholics.

Among the remaining magazines we find an educational periodical, *Our Parochial Schools* (1887-?), a semi-monthly published in Phlox, Wisconsin; two temperance weeklies, *The Index* (1887-?), published in Scranton, and the *C.T.A. News* (1887-?) of Philadelphia; and two book trade journals, *The Tablet* (1889-1906), a quarterly published by John Murphy and Company of Baltimore, and Benziger's *Catholic Book News* (1847c).

Two magazines do not lend themselves easily to a classification; they were published in the interests of Ireland and Irish literature as well as of the Catholic Faith. To whatever class they are assigned, the two magazines were *The Gael* (1881-1904) of Boston and *The Irish Echo* (1886-1894) of Brooklyn.

The last publication is in a class by itself and is the most valuable of all to the historian: *The Catholic Directory* which has been published continuously, sometimes in quarterly numbers, since 1833.

We now come to the last lesson of this paper. It is obvious that the Catholic magazines of the years 1860-1900 are an invaluable source for the history of American Catholicism. They are numerous and diverse. Whether any or many qualify as great religious literature is beside the point; all the better for the historian and American Catholicism if some of the magazines were in fact outstanding. Actually many contemporary Catholics considered American Catholic journalism of mediocre calibre. But the magazines must be taken for what they were, praised or censured as they deserve. Evaluation of their literary value is not the task of this paper, which is concerned with them exclusively as historical sources. Are these nineteenth-century magazines available to the historian?

MAGAZINES AVAILABLE

The answer will be found by consulting the *Union List of Serials*, for the historian depends on this reference to tell him what magazines are available for research and where the files of these magazines are. Files of magazines not listed in this work may exist, but unless the historian knows what and where, they are of little use to him. Let us, then, make a test. How many of the 1890 Catholic magazines are in the *Union List*, and how many complete files are available?

Complete files of the literary and learned magazines have been well preserved, and the historian will have no difficulty in consulting them. He will no doubt have to travel, but that is not considered a great obstacle to an historian. There are seven magazines in this class and all of them will be found in the *Union List*. With the exception of one, the complete files of all are available. The exception is the *Illustrated Catholic American*; its files are incomplete, although the reader should remember that the files of this and other magazines hereafter listed as unavailable or incomplete might be held by some library not reporting to the *Union List*.

The historical journals have also fared well. *The Woodstock Letters* will not be found in the *Union List*, probably because it is privately circulated, but most libraries of the older Jesuit institutions have complete files of this quarterly. The other five journals are listed, and the complete files of all but one are available. The exception is *Griffin's Journal*, and the hope that more than one complete file of this magazine are in non-reporting libraries is not entirely baseless.

A favorable report can be made on the two magazines classified as family: *Ave Maria* and *The Messenger*. Indeed, the situation would be hopeless if a favorable report could not be made on two of the oldest and

most valuable of the Catholic periodicals. Both are in the *Union List*, and complete files are listed.

The same encouraging report cannot be made for the rest of the magazines. Of the eight devotional publications only five will be found in the *Union List* and only one can claim a complete file: *Poor Soul's Advocate*. In the case of two magazines the holdings, as given by reporting libraries, are very poor or scattering. The record in this class of magazines is then: one known complete file; four incomplete; three unknown. A historian is discouraged from working on the devotional periodical literature of the years 1860-1900 from the start; he knows that very little is available to him.

The situation is the same with those magazines described as organs of Christian social service and home missions. There are eight in this group. Five will be found in the *Union List*; three will not. *The Indian Sentinel* is the only magazine listed with a complete file; the holdings of three others are meagre. Again, this is discouraging information for the historian.

Only one of the four parish magazines will be found in the *Union List*: *The Sacred Heart Review*, and fortunately a complete file of this very important weekly is available. However, there may be some hope for the other parish periodicals, for they are really local religious publications

The Woodstock Letters (1872c), *Griffin's Journal* (1873-1900), *American Historical Researches* (1884-1912), *Records of the American Catholic Historical Society* (1887c), and the *United States Historical Magazine* (1887-1892). All were devoted to the gathering of records of Catholic Americana and all gave testimony that at last Catholics were becoming conscious of their heritage. The first magazine was privately published by the Society of Jesus as a record of their members and institutions in the Americas. Martin F. X. Griffin of Philadelphia published the next two journals and was closely associated with the fourth. John Gilmary Shea was editor and main prop of the fifth, a quarterly published in New York.

PIONEER FAMILY MAGAZINES

The Ave Maria (1865c), a weekly, and the *Messenger of the Sacred Heart* (1866c), a monthly, were more than devotional magazines although both were very much interested in the promotion of a devotion. They may be accurately described as family magazines, for they also provided Catholic families with light and serious reading, editorial opinions on current events and comments on the literature of the day. These two were pioneers in this type of publication, the family magazine, and their circulation proved that this type appealed to the Catholics.

The strictly devotional magazine was popular, too. We would list eight as qualifying for this type: *Annals of the Holy Childhood* (1860c), *Annals of Our Lady of the Angels* (1874-1911?), *The Annals of Our Lady of the Sacred Heart* (1877-98?), *Pilgrim of Our Lady of Martyrs* (1884-1926), *Annals of Our Lady of Lourdes* (1885c), *Crusader's Almanac* (1886c), *Poor Soul's Advocate* (1888-1895), *The Annals of St. Joseph* (1888c). Since four of the eight are still current, one may safely assume that the publishers of these journals were rather successful in promoting Catholic devotions.

The next group of magazines were those publications motivated by Christian love for the poor and unfortunates and by zeal to spread the faith. Philanthropic is an inadequate description; Christian social service would be more adequate for some of them and home missionary for others, for they were published to arouse interest in and financial support of the care and Christian education of the orphans, unfortunates, Negroes and Indians. There were eight publications of this class: *Annals of the Propagation of the Faith* (1838-1923), *The Indian Sentinel* (1874c), *The Sacred Heart Unions* (1878c), *The Working Boy* (1883c), *The Orphan's Friend* (1884c), *The Colored Harvest* (1886c), *The Homeless Boy* (1877-?), and *Annals of the Association of Our Lady of Victory* (1888-

1929). The remarkable feature of these six periodicals is their endurance; all but three are still promoting their Christian charity. Few types of magazines can equal that record.

The parish magazine has already been mentioned in the section on New England. There were, no doubt, other parish periodicals in other dioceses, but the only ones known to be in circulation in 1890 were all in the Boston Archdiocese. These were four: *The Quincy Monitor* (1886-1898), *Marlboro Star* (1887-1893), *Catholic Citizen* (Chelsea: 1888-1937), and *The Sacred Heart Review* (Cambridge: 1888-1918). The latter did not long remain a parish weekly, for, as we have noted, it soon became a national magazine of outstanding merit and had by 1894 the astounding circulation of 40,000. A glance at the years of origin of these four journals will show that an enthusiasm for journalism was spreading throughout the Archdiocese in the late 1880's.

JUVENILES

The number of Catholic juvenile publications will be, I think, a pleasant surprise to many readers. As the last decade of the nineteenth century got under way, there were ten magazines for the young and one of the ten is still a current publication.

There were other juveniles published prior to 1890, but they had not survived;¹⁰ but at least four of the ten here mentioned had long and useful lives, introducing young American Catholics to good and wholesome reading. The ten were: *The Guardian Angel* (Philadelphia: 1867-1909), *Sunday School Companion* (Chicago: 1869-1904), *Young Catholic* (New York: 1870-1905), *Chimes* (Baltimore: 1880-?), *Catholic Youth* (Brooklyn: 1881-?), *Little Crusader* (Columbus, Ohio: 1882-?), *Angelus* (Detroit: 1884-?), *Young Catholic Messenger* (Dayton, Ohio: 1885c), *Le Couteulx Leader* (Buffalo: 1886-1949), *Young Folks' Catholic Weekly* (Philadelphia: 1889-?). From these sources the historians learn much about the reading habits of the youth and compare the tastes of the youth in various regions.

In the post-Civil War years American Catholics, encouraged by the hierarchy, began to establish and to join benevolent and fraternal societies that would provide members with some social life as well as material help in the form of insurance. Among the first and more successful of these societies were Catholic Knights of America (1877), Catholic Knights of St. George (1881), Catholic Benevolent Legion (1881), and

¹⁰ The seventies was a poor decade for juveniles; only one has been discovered. But the sixties and eighties were greatly concerned with literature for the young. There were five juveniles originating in the sixties, but they had all suspended publication by 1890.

Knights of St. John (1886). These societies soon had their national and state organs that were, of course, primarily concerned with the affairs of their organizations. There were in 1890 nine such organs of Catholic fraternal societies, and although their contents are severely restricted, they do contain the records of the social and economic life of American Catholics.

Among the remaining magazines we find an educational periodical, *Our Parochial Schools* (1887-?), a semi-monthly published in Phlox, Wisconsin; two temperance weeklies, *The Index* (1887-?), published in Scranton, and the *C.T.A. News* (1887-?) of Philadelphia; and two book trade journals, *The Tablet* (1889-1906), a quarterly published by John Murphy and Company of Baltimore, and Benziger's *Catholic Book News* (1847c).

Two magazines do not lend themselves easily to a classification; they were published in the interests of Ireland and Irish literature as well as of the Catholic Faith. To whatever class they are assigned, the two magazines were *The Gael* (1881-1904) of Boston and *The Irish Echo* (1886-1894) of Brooklyn.

The last publication is in a class by itself and is the most valuable of all to the historian: *The Catholic Directory* which has been published continuously, sometimes in quarterly numbers, since 1833.

We now come to the last lesson of this paper. It is obvious that the Catholic magazines of the years 1860-1900 are an invaluable source for the history of American Catholicism. They are numerous and diverse. Whether any or many qualify as great religious literature is beside the point; all the better for the historian and American Catholicism if some of the magazines were in fact outstanding. Actually many contemporary Catholics considered American Catholic journalism of mediocre calibre. But the magazines must be taken for what they were, praised or censured as they deserve. Evaluation of their literary value is not the task of this paper, which is concerned with them exclusively as historical sources. Are these nineteenth-century magazines available to the historian?

MAGAZINES AVAILABLE

The answer will be found by consulting the *Union List of Serials*, for the historian depends on this reference to tell him what magazines are available for research and where the files of these magazines are. Files of magazines not listed in this work may exist, but unless the historian knows what and where, they are of little use to him. Let us, then, make a test. How many of the 1890 Catholic magazines are in the *Union List*, and how many complete files are available?

Complete files of the literary and learned magazines have been well preserved, and the historian will have no difficulty in consulting them. He will no doubt have to travel, but that is not considered a great obstacle to an historian. There are seven magazines in this class and all of them will be found in the *Union List*. With the exception of one, the complete files of all are available. The exception is the *Illustrated Catholic American*; its files are incomplete, although the reader should remember that the files of this and other magazines hereafter listed as unavailable or incomplete might be held by some library not reporting to the *Union List*.

The historical journals have also fared well. *The Woodstock Letters* will not be found in the *Union List*, probably because it is privately circulated, but most libraries of the older Jesuit institutions have complete files of this quarterly. The other five journals are listed, and the complete files of all but one are available. The exception is *Griffin's Journal*, and the hope that more than one complete file of this magazine are in non-reporting libraries is not entirely baseless.

A favorable report can be made on the two magazines classified as family: *Ave Maria* and *The Messenger*. Indeed, the situation would be hopeless if a favorable report could not be made on two of the oldest and

most valuable of the Catholic periodicals. Both are in the *Union List*, and complete files are listed.

The same encouraging report cannot be made for the rest of the magazines. Of the eight devotional publications only five will be found in the *Union List* and only one can claim a complete file: *Poor Soul's Advocate*. In the case of two magazines the holdings, as given by reporting libraries, are very poor or scattering. The record in this class of magazines is then: one known complete file; four incomplete; three unknown. A historian is discouraged from working on the devotional periodical literature of the years 1860-1900 from the start; he knows that very little is available to him.

The situation is the same with those magazines described as organs of Christian social service and home missions. There are eight in this group. Five will be found in the *Union List*; three will not. *The Indian Sentinel* is the only magazine listed with a complete file; the holdings of three others are meagre. Again, this is discouraging information for the historian.

Only one of the four parish magazines will be found in the *Union List*: *The Sacred Heart Review*, and fortunately a complete file of this very important weekly is available. However, there may be some hope for the other parish periodicals, for they are really local religious publications

and the editor of the *Union List* could not find space in this reference work for that class of publications. The preservation of juvenile magazines has been, judging by the norm here used, very careless. Only two of them are in the *Union List*, and the holdings of these are very meagre.

No report can be given on the next group, the organs of Catholic benevolent and fraternal societies. The *Union List* could find no space for organs of fraternal societies. We can only hope that the archives of these Catholic organizations have not been neglected.

From the last group of magazines, the educational and the two temperance journals are not in the *Union List*, while the two publishers' trade journals and the two magazines devoted to Celtic literature and affairs are listed there. However, of these four magazines the complete file of only one (*Irish Echo*) is available. One complete file out of seven magazines is a disturbing proportion.

It is obvious from this survey of Catholic magazines that a basic source of the history of American Catholicism in the second half of the nineteenth century is deplorably weak. In taking the magazines of 1890 as a test case, I do not think that an unfair picture of the current availability of nineteenth-century Catholic magazines has been given. From my acquaintance with those magazines that suspended publica-

tion before 1890 and those that originated in the 1890's, it is safe to say that about the same proportion are not in the *Union List* and about the same proportion of incomplete sets will also be found.

TASKS TO BE DONE

Does this mean that complete files of these magazines do not exist and that the plight of the historian is permanent? Only a pessimist would draw that conclusion. Undoubtedly there are libraries not reporting to the editor of the *Union List* with good holdings in Catholic magazines. Undoubtedly, too, the files, complete or incomplete, of many Catholic magazines of this period are hidden away in garrets and studies of private homes and Catholic institutions. But they are of little help to the historian unless he knows where they are and until they are made available to him. And there is always the danger that the files of these magazines hidden away in garrets will be permanently destroyed. We know that many have in the past been destroyed. The danger of others suffering the same fate remains and will remain until they are rescued from their hiding places and gathered in libraries where they will be preserved and made accessible to the historian.

Before the Catholic magazines of the nineteenth century can be exploited by the historians as they should be, two urgent tasks remain

to be done. First, an extensive drive to persuade persons possessing issues of these magazines to save them and donate them to any library that promises to catalogue and preserve

them; secondly, publication of a union list of Catholic magazines of all types in libraries so that the historian knows what magazines are available and where they are.



Great Moral Crusade

Though today we must remain strong—we must remain strong in all the economic and scientific affairs of the world, we must remain strong militarily for the protection of our firesides and our rights to prevent domination by those who would seek to enthrall us—yet bullets and guns and planes and ships, all the weapons of war, can produce no real or lasting peace. Only a great moral crusade, to determine that men shall rise above this conception of materialism, rise above it and live as people who attempt to express in some faint and feeble way their conceptions of what the Almighty would have us do—that is the force that will win through to victory. . . . —*President Eisenhower to the World Christian Endeavor Convention, Washington, D.C., July 25, 1954.*



Man's Work Is Creative

Man as a worker mirrors the Divine worker in his labors. It is true, there is for man no absolute creation, and that when we speak of the gift of creative imagination, and of man's ability to bring to reality that which is projected only in anticipation, we must beware of importing into God's experience creaturely elements. But it is nonetheless true that men imitate God when they project a plan and bring it into reality. God is a Worker, He is a Creator, a Maker of things, with an orderly plan, and His works disclose Him as a thinker and a willed. And the romance of human labor shares in some measure this divine pattern; labor which accords with the will of God reflects man's thought and his will, and is purposive and creative.—*Dr. Carl F. H. Henry to the Christian Business Men's Committee, Pasadena, Calif., June 22, 1954.*

St. Peter Chanel

MOST REV. RICHARD J. CUSHING, D.D.
Archbishop of Boston

A sermon at Holy Cross Cathedral, Boston, June 20, 1954.

*Reprinted from MARIST MISSIONS**

Now as they heard Stephen, they gnashed their teeth at him. But he, being full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." And they cried out in a loud voice and stopped their ears and rushed upon him, all together. And they cast him out of the city and stoned him. And while they were stoning him, he prayed: "Lord, do not lay this sin against them." And with these words he fell asleep (Acts 7: 54-59).

IN this manner does St. Luke describe the death of St. Stephen, first martyr to our Christian Faith. In a not unlike scene died another first martyr, the first martyr of Oceania, St. Peter Chanel, whose canonization we are here to celebrate. As the aborigines of the island of Futuna bore down upon Peter Chanel at the door of his hut at daybreak on the 28th of April, in 1841, as

they beat him with war clubs, and shattered his bones, and as they were about to split open his skull, he cried out, using the language of his assassins which he had mastered in the hope of bringing to them the great joyful gospel of the living and true God—*Malie fuai*, it is good for me that you are doing this.

Peter Chanel was thirty-seven years old when he suffered martyrdom. He was on his first assignment as a missionary. For three long years he had worked under the tropical sun, and only on the eve of his death did he begin to see signs that his labors were bearing fruit. From the human angle, it must have been very hard for him to leave his mission field at that moment. But, like Stephen, he was full of the Holy Spirit, and never has there been more direct evidence than in the death of Peter Chanel that the blood of martyrs is the seed of the Faith.

Oceania, the Island World of the Pacific, had been on the mind of the Holy Father, Gregory XVI, the great missionary Pope of the early nine-

teenth century. There, lying off the coast of the continents of Asia and Australia, scattered over an ocean area of three million square miles, were thousands and thousands of islands, unknown to Europe until whalers and traders had explored them toward the close of the sixteenth century. They were strange places, whose names even were unknown to most people until a dreadful war pushed them into headlines: Tahiti, and the atolls of the Carolinas, the Fijis, Samoa, the Solomons and the rest.

On some of these islands lived Melanesians, bushmen; on others, brawny Polynesian giants; but one and all ridden by pagan superstitions, worshipping human skulls and ugly idols, under the spell of curses and omens, spells and taboos, their medicine men staging cruel orgies and cannibalistic scenes of the most revolting order.

In the two centuries of acquaintance with these Islanders, there had been found no missionaries to whom to say: "Go and teach." Missionary activity had gone into a partial eclipse in the early eighteenth century and Masonic governments had shackled the Church, suppressed religious orders and waged revolutions in the interest of atheism. But now, in the third decade of the nineteenth century, the languishing spirit of the Church was revived, at least in France.

New religious orders came into be-

ing. In Rome, on the chair of Peter, sat an Italian nobleman who, though beset with temporal and political problems, saw clearly that no local preoccupations must deter him from a reassertion of the universality of the Church, from concern about its supernatural life and, above all in that period of confusion, from a reaffirmation by means of missionary developments that the Church is the mystical body of Christ, that its teaching function is a prolongation of the public life of Christ, and that in the Holy Eucharist Christ Himself is always present in person—the Way, the Truth and the Life for all.

MISSIONS OF OCEANIA

The Church owes much to Gregory XVI, and one of its debts of gratitude is the establishment of the missions of Oceania. In the early years of his reign, Gregory XVI had drawn within the cloak of his apostolic solicitude the neglected islands of Oceania, where thousands of pagans were living in the darkness outside the knowledge of Christ.

At about the same time, in the western part of France a group of zealous seminarians and secular priests, under the leadership of Father Jean Claude Marie Colin, received episcopal sanction to form a missionary band for the rural districts of France.

In 1836, when the group applied for papal authorization to form a

religious community, Gregory XVI settled on them for this difficult, virgin missionary field of Oceania. Thus, his religious institute, called the Priests of the Society of Mary, popularly known as the Marist Fathers, became a community devoted both to home and foreign missions.

FIRST MARIST PROFESSION

On September 24, 1836, when the first Marist profession took place, Father Colin, the founder and first superior general, received among those professed, Peter Chanel. And when Father Chanel's mangled body was sent back to France six years later, it was Father Colin whose sad duty it was to receive it.

Peter Chanel was such a young man as any of us knows. Simple, humble, devout, brought up in a good Catholic home by parents who could just make both ends meet; educated on what was equivalent to a scholarship; bright though not extraordinarily gifted; the sort of priest who could have been very happy in the familiar setting of parochial life, or even seminary faculty. But in his heart was the driving force to do all he could for God: to stay close to Him, to lead others to Him, to strengthen the Church wherever his vow of obedience assigned him.

When the new order of priests of the Society of Mary was proposed, Peter Chanel was one of the first to be interested; when the Pope assigned

it the most difficult of foreign fields, Peter was the first to volunteer; and when God, his Father in Heaven, asked for his life in the flower of his manhood, Peter, like Stephen of old, gave it gladly, forgiving his enemies, and seeing, certainly, the same vision as the older Saint described to the stiff-necked generation that was stoning him to death: "I see the heavens opened and the Son of Man standing on the right hand of God."

The three short years that were allotted to Father Chanel on the island of Futuna beggar description in hardships. A strange and uncomfortable climate for those reared in temperate lands; harsh and primitive conditions of living; a different race, hostile to strangers; a revolting religion entwined in social customs; a new, unusual language; everything so unfamiliar and so arduous that not even one daily customary act of existence recalled the home of his childhood.

But all of this is as nothing to any true missionary if he knows that his presence is drawing souls to God; if, after he has mastered the language and learned the customs and the psychology of the people, they will listen to the doctrine he has made such great sacrifices in order to teach. But the men of Futuna had no apparent interest in the white man's belief. They liked Father Chanel personally; they called him "the kind man from

afar," but the *priest* in Peter Chanel they did not cherish.

Then, suddenly, truth and charity prevailed. It was on the eve of the martyrdom of Peter Chanel—and the cause of it: a chief's son asked for baptism and it looked for a moment as if the whole tribe would prepare for baptism and the renunciation of their pagan way of life together with their worship of idols. Since the chieftain would not risk this radical change among his people, he decreed the massacre of the few baptized Christians and the death of Father Peter Chanel.

Thus did Peter Chanel join the long white company of martyrs who are the praetorian guard in the court of the King of Kings. In the eyes of God, those three unproductive years on Futuna were precious beyond compare, and even to human eyes it became clear that they had turned white for the harvest not only the island of Futuna but, one by one, Wallis, Tonga and then all the rest. Within a short time the number of baptisms was incredible, and Futuna, itself, has the extraordinary census of an all-Catholic population.

It was the descendants of these converts of Father Chanel and his brave associates and successors who welcomed our boys in the perilous first days of the Pacific phase of World War II, who saw in them fellow-Christians, who saluted the Miraculous Medal worn around many a sol-

dier's neck, and who were instrumental in saving the lives of our boys and restoring their morale. Before World War II, there were two hundred priests of the Society of Mary working in Oceania, and twice as many Little Brothers of Mary and Missionary Sisters of the Society of Mary, known respectively as Marist Brothers and Marist Missionary Sisters. In the cruel prelude of the Second World War in the Orient, more members of the Marist Orders of Missionary Priests and Sisters raised the martyr's sheaf and received the martyr's crown.

It is fitting that these Orders of Mary, which have given so much to this difficult, lately ploughed mission field, should see the first martyr of their charity canonized in Mary's year.

The spirit of Peter Chanel calls to every discouraged missionary to take heart and trust in God, who knows best how to use and how to reward our labors. His spirit calls to every nun and brother and priest to increase the generosity of their love and service. His spirit calls to every lay person to grow in faith and love and in the courage to stand as Peter Chanel stood, a witness to Christ; to stand as witness day in and day out until, as in Futuna, all things are restored to the dominion of Our Lord, Jesus Christ, our Saviour and our King.

Future of Christian Culture

CHRISTOPHER DAWSON

*Reprinted from the COMMONWEAL**

THE predicament in which the world finds itself today is due essentially to two factors: first to the acute secularization of Western culture and secondly to the revolt of the rest of the world against it. For more than two centuries Western civilization has been losing contact with the religious traditions on which it was originally founded and devoting all its energies to the conquest and organization of the world by economic and scientific techniques; and for the last fifty years there has been a growing resistance to this exploitation by the rest of the world—a resistance that has now culminated in a revolt which threatens the very existence of Western society.

Nevertheless this revolt is not directed against the process of secularization itself. It is not a question of a conflict between Western materialism and Oriental spirituality. On the contrary, the East is following the example of the West in its revolt against religious tradition and is going even farther in the direction of the total secularization of culture. It

may attack the West as the embodiment of economic exploitation, but it cannot object to its materialism, since the basis of its protest rests on the doctrine of economic materialism which it has borrowed from the West.

Where then does Catholicism stand in relation to this situation? In so far as both parties represent rival forms of secularism, it might seem as though Catholicism was not concerned with either of them, so that it could look upon the conflict in the same spirit as the Hebrew prophets regarded the mutual destruction of the world empires in the age of Nebuchadnezzar.

But this is far too simplified a view of the situation. Catholicism has been so deeply involved in the history of Western civilization for the last fifteen hundred years that Catholics cannot regard Europe in the same way as the Jews regarded the Gentile world. Even today, after the Reformation and the Revolution and the secularization of the modern state and modern culture, our society remains in a certain sense Christian.

But we cannot afford to be optimistic. During the last fifty years the new forces that have arisen in the modern world have been openly anti-Christian ones, and the creation of the totalitarian state in Nazi Germany and in Communist Russia produced a new type of religious persecution which is more subtle and far-reaching than anything that the Church has had to face in the past.

CONTRARY TENDENCIES

It is true that the Communist threat is directed against Western culture as a whole as well as against Christianity. But that does not mean that Western culture has become the conscious defender of the Christian faith and of Christian moral values. On the contrary, there has been a serious slump in the practice of religion during the last fifty years in England, and perhaps in Western Europe as a whole. For in order to understand the religious state of the modern world, we must recognize the existence of two contrary tendencies. On the one hand the standards of the religious minority have been steadily rising, while at the same time the general level of religious practice among the majority of nominal Christians or semi-Christians has been rapidly sinking. Therefore the general over-all tendency is for modern Western society to become increasingly pagan, while at the same time Christianity considered as a minority

religion retains and perhaps even increases its vitality and its internal strength.

The nature of this change is shown very clearly in the survey of *English Life and Leisure* which was published in England in 1951 by B. S. Rowntree and G. R. Lavers. It devotes a good deal of attention to the religious question and makes the first serious attempt to estimate by methods of social survey what influence Christianity exerts in the lives of people today.

The more detailed individual studies and case histories in the survey give the impression that the real cause of modern irreligion is not intellectual, nor is it due to the influence of Communism and dogmatic anti-Christianity. It is sheer indifference: the practical paganism of people who have never thought deeply on this subject, or perhaps on any subject, and who cannot see that Christianity has any relevance to their actual lives.

Here are a few typical extracts from the two hundred case histories. Number 3 "is not a church-goer although she has no objection in principle." She merely says, "It's kids' stuff, but if people are so dumb as to swallow it, it's O.K. by me." Number 24 is not interested in religion. She says if saying her prayers would get her a house, she would say them, but everyone knows it's all nonsense. Number 26 is not interested in re-

ligion and her sole knowledge of the Christian doctrine is that "at school we used to read aloud from the Bible —one verse in turn round the class. I once went to church with my friend, but it was all bobbing up and down and I couldn't find my place in the book."

Number 34 is entirely indifferent to religion and says he has traveled too much and seen too much of different religions to believe there is such a thing as a true religion. "Religion only means custom."

Number 49 is profoundly contemptuous of religion. "What do these silly old parsons know about it? Can you pay the rates with prayers? I've no time for their sort of talk. I'd like to set them all to work in the mines."

Number 72 never goes to church because he was fed up with church when he was in the army, but in his words: "Mind you, religion's a fine thing if you don't have too much of it." He used to send his children to Sunday school to get them out of the house.

Number 97 has absolutely no religious beliefs and thinks that going to church or not is just like going to the cinema. "It's a matter of what suits you." Number 111 has no religious faith. "Not an atheist you know; I just don't bother. I like the boys to go to church because they ought to know their way around the church services. They look such fools

if they don't, if they ever have to go to church."

SUB-RELIGIOUS OPINION

Now this attitude of contemptuous indifference seems to represent the opinion of the majority among the two hundred cases examined. There is of course a considerable minority who take an entirely different view and to whom Christianity is still a living reality. There is a much smaller minority of actively hostile unbelievers, including two or three Communists and a few semi-Communists. But each of these seems to be an exceptional type. The real threat to Christianity and also to the future of Western culture, as shown in this survey, is not the rational hostility of a determined minority, but the existence of a great mass of opinion which is not anti-religious but sub-religious, so that it is no longer conscious of any spiritual need for Christianity to fulfill. And this is largely a new situation.

For in the past a low level of culture did not necessarily involve a lack of religious belief. Christianity originally made its strongest appeal to the poor, the uneducated and the socially disinherited: while even the primitive peoples who are the lowest in the scale of material culture have never shown themselves entirely devoid of religious sense.

What is the explanation of this change? I believe it is due above all

to the artificial character of modern culture, which is unlike anything that previous ages have experienced. Our modern Western secularized culture is a kind of hothouse growth. On the one hand, man is sheltered from the direct impact of reality, while on the other he is subjected to a growing pressure which makes for social conformity. He seldom has to think for himself or make vital decisions. His whole life is spent inside highly organized artificial units — factory, trade union, office, civil service, party—and his success or failure depends on his relations with this organization. If the Church were one of these compulsory organizations, modern man would be religious, but since it is voluntary, and makes demands on his spare time, it is felt to be superfluous and unnecessary.

CULTURAL ENVIRONMENT

How are Christians to overcome this difficulty? The answer is not an easy one, for the problem of the conversion of the sub-religious is not unlike the problem of the education of the sub-normal. The only real solution is to change the cultural environment which has made it possible for this unnatural state of things to develop. For the sub-religious is also in a certain sense the sub-human, and the fact that apparently healthy and normal individuals can become dehumanized in this way shows that there is something seriously wrong

in the society and culture that have made them what they are.

It is a milder form of the same malady which has produced such shocking results in the totalitarian states. In recent years we have often been forced to ask the question how the average well-meaning and well-behaved German or Russian accepted the existence of the concentration camps and the mass purges which have so shocked our humanitarian instincts. And the answer is that the instinct of social conformity is stronger than the instinct of humanitarianism. When the state decides that inhuman measures are required for the good of the party, the individual accepts its decision without criticism and in fact without recognizing what the state is doing.

In Western society this is fortunately still impossible. The state and society, as well as the individual, still accept humanitarian principles as a matter of faith. But where humanitarian principles are not involved, there is the same tendency to subordinate the moral law and still more the higher truths of religious faith to social conformity and social convenience.

Nevertheless I do not think that even the secular humanitarian himself can regard this state of things as a satisfactory one. For the contemporary indifference to religion is accompanied by an indifference to many other things which are neces-

sary for the welfare of society. For it is essentially a negative attitude which implies the absence of any deep moral conviction and of any effective social dynamics beyond the appeal to self-interest. It is a sort of spiritual vacuum, which can produce no cultural fruit whatever. In this respect it is inferior even to Communism, which has a dynamic character, even though in the last resort its dynamism is that desire for power which is embodied in the party dictatorships and the police state. And this is the one of the greatest dangers that threaten the existence of Western culture when the latter is identified with what we call "the democratic way of life." It produces a society which is spiritually neutral and passive, and consequently it affords an easy prey for any strong, aggressive revolutionary power like Communism.

RELIGION IS CONCERNED WITH REALITIES

Now it is not the business of Christianity to defend our secularized Western culture from the menace of social or political revolution. From the Christian point of view there is not much to choose between passive agnosticism or indifferentism and active materialism. In fact, both of them may be different symptoms or phases of the same spiritual disease. What is vital is to recover the moral and spiritual foundations on which

the lives of both the individual and the culture depend: to bring home to the average man that religion is not a pious fiction which has nothing to do with the facts of life, but that it is concerned with realities, that it is in fact the pathway to reality and the law of life. This is no easy task, since a completely secularized culture is a world of make-believe in which the figures of the cinema and the cartoon-strip appear more real than the figures of the Gospel; in which the artificial cycle of wage earning and spending has divorced men from their direct contact with the life of the earth and its natural cycle of labor and harvest; and in which even birth and death and sickness and poverty no longer bring men face to face with ultimate realities, but only bring them into closer dependence on the state and its bureaucracy, so that every human need can be met by filling in the appropriate form.

In such a world there still remains one great social and spiritual institution which is the visible embodiment of divine authority and supernatural truth. So long as the Catholic Church is free to lead its own life and to show in its life and teaching the truth for which it stands, it is bound to make an impression on society, however secularized the culture of the latter has become. But if the gap between the Church and secular culture becomes so wide that there is no longer any means of com-

munication or possibility of mutual understanding between them, then there is a danger that the reaction to the Church may be one of repulsion rather than attraction. And so it is not enough for Catholics to maintain a high standard of religious practice within the Catholic community; it is also necessary for them to build a bridge of understanding out into secular culture and to act as interpreters of the Christian faith to the world outside the Church. This work is not limited to direct missionary activity and religious propaganda in the formal sense. It is the business of every Catholic and especially of every educated Catholic.

EDUCATED CATHOLICS AND CONTEMPORARY CULTURE

We see in the past, especially on the Continent in the nineteenth century, that the secularization of Western culture was not the fault of the clergy and the religious orders, which did their work well, but was due to the failure and passivity of the laity, who allowed the case for Christianity to go by default and abandoned the field of higher education to the secularists. During the present generation the situation has been changed by the development of Catholic Action. But this is not quite what I am speaking of now. As I understand it, Catholic Action aims at associating the laity with the clergy in the direct missionary activity of

the Church. What I am thinking of is the need for educated Catholics to influence contemporary culture by broadening and deepening their own understanding of Catholicism and of Catholic culture.

The fact is that however sub-religious and lacking in spiritual culture and awareness modern society may be, it has a real, if rather foggy, respect for education; and its chief criticisms of orthodox religion are that Christianity is out of date, that the Church takes up a reactionary and obscurantist attitude to modern science and sociology, and that Christians are out of touch with modern thought. Consequently any Catholic who is intellectually alive, and is at the same time obviously convinced of the truth of his religion, administers a shock to their preconceived ideas. He is not likely to convert them, but he shakes their confidence in the inevitability of the secularist outlook and in the stupidity of the religious view of life.

This is the first step, and small as it is, it is of vital importance. The second step comes when men become aware of the objective value and importance of religious knowledge: when they realize that such knowledge is no less important for human welfare and for the understanding of reality than economics and the science of nature. This step is still beyond the threshold of Christianity; it only leads to a point which is com-

mon to all the world religions and to many thinkers who have no religious faith, men such as Matthew Arnold in the nineteenth century and George Santayana in our own age. Nevertheless when this step is taken the turning point has been reached.

The existence of a completely secularized culture and of the sub-religious type of humanity rests on the assumption that religious knowledge is no knowledge and that the only real knowledge is concerned with material things and with man's economic needs. And the moment man becomes aware that he stands on the threshold of a spiritual world which is as real as the material world and is in some degree accessible to his mind, his feet are set on the road which leads to the acceptance of the Christian Faith and to membership in the Catholic Church. But he cannot follow this path unless Catholics play their part as interpreters and communicators.

APOSTOLATE OF STUDY

How can this be done? The present situation is that modern secularized culture has become a closed world and has lost all contact with the higher world of spiritual reality. In the past this higher world was rendered intelligible and visible to Western man through the medium of Christian culture, which provided a whole series of ways of approach adapted to the different types of mind

and the different forms of intellectual activity. Today all these avenues have become closed by ignorance, prejudice or neglect, and they have to be re-opened by the spiritual and intellectual action of Catholics, each working in his own field towards the common end, and it is here the work of the educated Catholic is of such importance. There is an apostolate of study as well as an apostolate of action and of prayer.

Christian culture is not the same thing as the Christian Faith. But it is only through the medium of culture that the Faith can penetrate civilization and transform the thought and ideology of modern society. A Christian culture is a culture which is orientated to supernatural ends and spiritual reality, just as a secularized culture is one which is orientated to material reality and to the satisfaction of man's material needs. This is the basic conflict on which St. Augustine founded his philosophy of history. In his view the dynamic principle of society is the common will or psychological drive. Therefore the only dynamic principle in a human society which is Godless and self-centered is the will to self-satisfaction—*cupiditas*—whether that is the competitive impulse of selfish acquisitiveness, or man's impulses of class conflict and the will to power on the part of states and nations.

But against this tendency of man to create a self-centered closed world,

which is ultimately doomed to self-destruction by its own destructive instincts, there is the divine process of spiritual restoration and reintegration, which finds its center in the Incarnation and its orbit in the Christian Faith. With Christianity a new dynamic principle enters the life of humanity and reorganizes it round a new spiritual center and towards a new supernatural end. This principle is social as well as individual. It is embodied in the life of an organized community—the Catholic Church—and it extends its influence to every aspect of human life and every form of social activity. The elements of human society — family, economic association, city and state—remain the same, but in proportion as they come under the influence of the higher spiritual order, they are directed to new ends.

Thus the contribution of Christianity to culture is not merely the addition of a new religious element; it is a process of re-creation which transforms the whole character of the social organism. It breaks down the closed self-centered world of secularist culture and gives human society a new spiritual purpose which transcends the conflicting interests of individual and class and race. Thus it provides the psychological motive for the creation of a genuinely universal culture, from which no class or race is excluded.

No doubt the Christian solution at

first sight appears imperfect as compared with the secular ideologies and utopias which offer men everything at once on condition that they submit themselves totally to their control. In fact, however, these ideologies only increase the social divisions and conflicts of the modern world and, instead of creating a utopia, they only plunge mankind deeper and deeper into slavery and war.

Christianity, on the other hand, offers no immediate panacea for the complex malady of the modern world. It has eternity before it and it can afford to take its time. But for that very reason a Christian culture is potentially far wider and more catholic than a secular one. It is God-centered, not man-centered, and it consequently changes the whole pattern of human life by setting it in a new perspective.

Philosophy and science, history and literature, all acquire a new character and become deepened and widened when they are seen in this perspective. That is why the Christian culture of the past saw theology as the queen of the sciences; the extension of the field of the sciences by the growth of knowledge also brings new opportunities for widening the range of Christian culture. Every advance of this kind, however small, makes the Faith more accessible and intelligible to the modern world. We may not be able to

build cathedrals like the Catholics of the thirteenth century, or write epics like Dante, but we can all do something to make man conscious of the

existence of religious truth and the relevance of Catholic thought, and to let the light into the dark world of a closed secularist culture.



The Church and Ancient Cultures

As its name has it, "Catholicism" belongs to no special country. It is not linked with any given civilization. "Catholic," the Church is at home everywhere; she includes in her broad embrace all the countries of the world and the cultures thereof. She is the leaven that enters the various doughs of human civilizations and from within transforms them all and makes of them instruments of worship and of redemption.

Just as she has transformed and knit together the cultures of Greece and Rome and made of them a living thing, so also the Church has the power to transfigure whatever is noble and deeply human in all the great and ancient cultures of the East. The Church would be untrue to her mission if she tried to "westernize" them. As the ray of sun falling on the stained-glass window of a cathedral does not change its design nor alter the rhythm of its colors, but makes it shine in all its glory, so also the light of Revelation falling on these marvelous achievements that are the cultures of mankind respects their design and adapts itself to the various modes of thought and forms of art through which men have expressed their hopes, their prayer and their love along the centuries. The work of redemption will be complete only when these riches that are the ancient cultures of India, China, Japan, Africa, will all be lit by the Light that illuminates every man coming into this world.—*P. Ceyrac, S.J., in the KING'S RALLY, Madras, India, October, 1954.*



Business and Government

Both the government and we are needed. Much as I put my trust in individual enterprise, I believe that our complicated modern system relies on certain broad common denominators which only the central government can manage. Call it social security, unemployment insurance or old-age benefits—these are all parts of the emerging needs of a society of increasing materialization.

Let us support government in doing those things which we cannot do and it must do.—*Devereux C. Josephs, Chairman of the Board, N.Y. Life Insurance Co., to the annual convention of the Investment Bankers Association, Hollywood, Fla., Nov. 30, 1954.*

Documentation

The International Labor Organization

POPE PIUS XII

Address to members of the ILO Governing Body, November 20, 1954

Although We have frequently had an opportunity this year of meeting representatives of various occupational associations and of informing each of them of Our interest and solicitude, it gives Us particular pleasure to receive the delegates of the International Labor Organization, which truly represents the great mass of workers with their cares, their troubles and, above all, their desire for a better and a juster world.

Over the past thirty years and more you have patiently and untiringly built up an achievement of which you can justly be proud. Not only have you contributed to the progress of social legislation in different countries but, above all, you have united governments, employers and workers in courageous and successful collaboration. You have led them to master every passion, all bitterness in their demands and every obstinate refusal to face inevitable developments; they have learned to listen to each other's arguments, calmly weigh the facts of an extremely complex problem and jointly propose the necessary improvements. You have thus created a kind of international forum, a clearing house where essential information and useful ideas are collected, tested and published. After long preparation and unremitting scrutiny and discussion, the General Conference adopts Conventions which, though they do not possess legal force in the member countries, must be discussed by them and may after ratification become real international treaties.

In order to appreciate the magnitude of the task that has been accomplished, one has only to compare the state of labor legislation today with what it was at the outbreak of the First World War. Even during the last century, the need was felt for a co-ordinating body to unite the workers' efforts in their struggle against inhuman conditions. There was a realization that social safeguards and restrictions would impose economic burdens and weight the scales against those countries that were willing to adopt them.

Our predecessor, Leo XIII, had a clear perception of the great importance of international collaboration in labor questions. As early as 1890, one year before the publication of the Encyclical *Rerum Novarum*, he wrote, in connection with the international conference about to meet in

Berlin to seek means of improving the conditions of the working classes, that it responded "to one of his dearest wishes," and he added (We translate from the Italian text): "Conformity of views and legislation, at least to the extent permitted by differing conditions in places and countries, will contribute greatly to the advance towards a just solution of the question" (Letter to the Emperor William II, March 14, 1890—*Leonis XIII P.M. Acta*, vol. X, Roma 1891, pp. 95-96). A little later, in 1893, he approved the proposal to call a Congress of workers' delegates without distinction of nationality or political opinion.

In 1900 the International Association for Labor Legislation was formed, but the war soon interrupted its work. However, this was only a private venture. More solid achievements could be expected of an institution that was officially recognized by governments. This unanimous desire finally bore fruit in 1919, and the International Labor Organization has, ever since, increasingly fulfilled the expectations of the workers and of all those who have justice at heart.

Both through its central organs—the General Conference, the Governing Body, the International Labor Office—and its more specialized bodies—the Regional Conferences and the Industrial Committees—the ILO has effectively supported trade unions in their efforts to improve the conditions of the workers. While the International Labor Charter aimed above all at the suppression of abuses and laid down your main objectives at the time of the foundation of the Organization, the Declaration of Philadelphia of 1944 was designed to adapt these objectives to new circumstances.

EMPLOYERS AND WORKERS

The struggle between the wars had brought a clearer awareness of the need for positive action and had led to the first steps in this direction. The limitation of hours of work, the regulation of the employment of women and young workers, the protection against illness, unemployment and accidents called for measures forming an organic whole, a need which is widely considered to be met by systems of social security and full employment. Among all the fields in which your efforts are deployed today, particular attention must be drawn to the relationship between employers and workers, which is one of the most delicate points in the evolution of modern society. The ILO has already concerned itself with collective bargaining, conciliation and arbitration, and collaboration between employers and workers at the level of the undertaking. At the present time, the human factor, whose importance was neglected for too long—though not, however, by Catholic social doctrine—is attracting the attention of sociologists and We know that you intend to make it one of your foremost concerns.

The effectiveness and authority of your organization largely result from its respect for the lofty ideals which must inspire all those who strive for a civilization which gives full scope to the rightful aspirations of the workers. The ILO has not tried to represent one social class alone, or to become the vehicle of any single trend. It welcomes whatever is constructive, whatever meets the real needs of a balanced society, and that is why Our pre-

decessor, Pius XI, did not hesitate to draw attention to the remarkable resemblance between the principles set forth in the Labor Charter and those of the Encyclical *Rerum Novarum*. The Christian trade-union movements for their part have given their full support to the ILO and consider it an honor to take part in its work. They hope thereby that their social objectives will be reached more quickly and more surely. These objectives include, first and foremost, living conditions which safeguard the inalienable rights of man, as contained in natural law or formulated in statute law. But legislation by itself is a soulless standard, a mere barrier against wrongdoing. The essential factor is the spirit that moves its defenders, the urge to improve upon the present, which, although it may be better than the past, is still overshadowed in many ways and burdened with the uncertainty of human weakness. If men are to strive with all their might to build a temporal society where private initiative can flourish without fear, where the rights of the individual are fully respected, so that the aptitudes and abilities of each can find their full expression, and where everyone can adhere with heart and soul to the highest principles of morality and religion, they must put their faith in spiritual values, confident that these will triumph over the forces of dissolution and discord.

PLANE OF UNIVERSALITY

What is at stake is not only the interests of the working class and its admission to the full exercise of its responsibilities, but the future of human society as a whole. The labor movement cannot rest satisfied with material success, a fuller system of safeguards and security and a greater measure of influence on the economic system. It cannot visualize the future merely in terms of opposition to other social classes or to the excessive subordination of the individual to the State. It must seek its objective on the plane where your Organization has placed it, that is to say, on the plane of universality—as the Encyclical *Quadragesimo Anno* proposed—in a social order where material prosperity is the outcome of the sincere collaboration of all for the common good and serves as a foundation for the higher cultural values and above all for the indissoluble union of hearts and minds.

We wish you success in your work at the 127th Session of your Governing Body. Pursue unflaggingly your study of the problems which face the world of labor and continue to add to the existing fabric in order to complete and consolidate the whole structure. May the Master of all things, who became a divine workman in order to bring to the earth His message of peace and brotherhood, continue to watch over your activities and grant you the courageous perseverance which overcomes all obstacles. As a pledge of His benevolence and as a proof of Our high consideration, We grant to you and to all the collaborators of the International Labor Organization Our Apostolic Blessing.

To Catholic Publishers

POPE PIUS XII

Address to the Union of Italian Catholic Publishers, November 7, 1954

WE HAVE not forgotten, beloved sons, your visit during the Holy Year, nor the generous gift of books which you presented to Us on that occasion. In renewing so liberally your deed today, you wish to ask Us in some way to take note of your faithful devotion to the Vicar of Christ and of the happy growth of your association. Year after year, the Union of Italian Catholic Publishers has attained an ever growing influence, the proof of which is the importance of this meeting and the merits of those taking part, as well as the value of the publications within the areas of your Union.

We express to you above all Our pleasure at the manifestations of Marian piety shown in your desire to make of your meeting a pilgrimage in honor of the Virgin. May the Mother of God favor you and may she bless the work of those who devote themselves to sound publishing throughout Italy.

According to a well-known artistic tradition, the representation of the scene of the Annunciation often shows the Virgin holding a book, the Book *par excellence*, which teaches man his origin and the story of God's love for him. Indeed, there can be no doubt that the Most Holy Virgin had read the Sacred Scriptures and had meditated over them, as is shown by her Magnificat, which is enlightened by reminiscences of the Old Testament. Is this not a good reason to think that she may have a predilection for all those who contribute toward spreading Catholic literature?

The very title of the bibliographic periodical of your Union, *The Catholic Book*, makes it evident that your publications are not restricted to the Holy Bible and to its commentaries, though, in a certain sense, all that is truly Catholic carries implicit reference to the word of God. At the same time, however, the title indicates the orthodox and universal nature of your work. The term "Catholic" excludes *per se* only sin and error; it embraces the whole field of intelligence as well as all of life through time and space.

The Apostle St. Paul often describes in his Epistles the true Catholic spirit, the same one that is to guide your activity: "But test all things; hold fast that which is good" (1 Thess. 5, 21). "Whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things" (Phil. 4, 8). "For all things are yours . . . and you are Christ's, and Christ is God's" (1 Cor. 3, 22-23).

Is there, perhaps, need to say that a Catholic publisher follows only that which is good? Though commercial interests might induce him to bargain with morals, he refuses to make any concessions to what his conscience would condemn. Furthermore, he takes the greatest care in respect

to quality. He accepts for publication only a book which is accurate and correct; he strives to give a worthy form to such solid foundation. He does not fail to recognize the sum-total of knowledge and work which this requires, and he does not spare efforts to attain that perfection which his means allow.

Paper and type are chosen with the greatest care; so that the make-up, which is a work of art in itself, will present the text in the most harmonious, clear and attractive manner. The print itself shall have all the desirable finish and precision so that all means and resources of technique and tradition are employed in the service of taste and imagination in order to make even the most modest work one of style, a thing of beauty, a constant source of joy.

The reputation of a publishing house depends on these principles. Above all, however, a Catholic publisher desires to offer to God the full dedication of his talents. It does not appear to be lowering the Gospel parable to see in it also the praise of a task well done. The law of work has, in fact, been imposed by the Creator upon man for his perfection. He who truly tries to fulfill perfectly his daily tasks fulfills God's will and renders honor to the Father Who is in Heaven. Thus he prepares himself to receive from Him light and strength toward the perfection of his soul, the ultimate purpose of his life.

In recalling to you, beloved sons, these fundamental conditions of such a magnificent work, we know well that they are required of all members of your Union. We are also aware that often you yourselves are not wanting in serious professional concern, inasmuch as the economic factor may exercise a powerful influence upon personal and joint undertakings and restrict the possibilities of action. However, where would merit be if everything were easy? Sincere generosity always finds the way to realize a strongly loved ideal.

Material interests, however, must not be the sole aim of a publisher, if he wishes to avoid certain sins of omission. To discard *a priori* subjects or trends which could, or should, find access to the public through him might sometimes constitute a lack, at least, of charity and fervor in that which is good. His conscience must at the same time be informed and sensitive, in order to have understanding of such cases and make possible for them the rightful success to which they properly aspire and thus make known truths which egotism and indolence would aim to hide.

To enlighten, nourish and elevate minds and hearts is the duty and honor of the press, particularly the Catholic press. We feel certain that you are fully aware of this lofty mission and that you courageously map out and attentively study intellectual and moral problems concerning the formation and the perfecting of publishers. Thus, upon your work, which is one of the most important and effective means of the lay apostolate, we invoke an abundance of divine favors, while upon you and all Italian publishers here represented, upon your collaborators, your families and all those who are dear to you. We impart from our heart Our Paternal Apostolic Blessing.

To Swiss Catholics

POPE PIUS XII

Radio address to the Swiss National Convention at Fribourg, May 16, 1954

(Translated from the French)

DEAR sons and daughters, led by your pastors, Our venerable and most worthy brothers, you have gathered this year in Fribourg to hold the official meeting of Catholic Switzerland. Among the cities enshrined as precious jewels amidst the natural marvels of your nation, Fribourg is one of the most beautiful. Rich, too, in cultural treasures, it has been from its very beginning a citadel of the Faith and of Catholic life in your country.

But the beauty of the city bathed by the Sarine River is today far surpassed by the magnificence of her to whom your meeting is dedicated, Mary, Virgin conceived without stain and Mother of God. Her shining splendor is light and strength. It is a light which illuminates the richness and depth of the truths of the Christian Faith. It is a force which overflows into the will and heart and makes them capable of translating that Faith into acts, even to the least detail.

When We proclaimed the Marian Year to mark the centenary of the definition of the Immaculate Conception, We did so precisely with the intention and hope of seeing that living Faith grow and strengthen itself in the Church herself and in her sons and daughters as a dam against the rising tide of materialism through the powerful intercession of Mary.

Material progress through research and the exploitation of natural forces continues its unceasing advance. The Church approves of this advance, even in regard to its principles. But she adds an urgent warning concerning it: when material progress is not counterbalanced by powerful religious and moral forces, it risks becoming the cancer of human society. And where can these forces be found if not in the Catholic Church and among her faithful?

SPREAD OF MATERIALISM

Materialism, the process of the secularization of all life, is spreading in the spiritual and religious domain. The idea of God, respect for and fear of God are more and more being banished from public life, from the family and, almost inevitably, therefore, from the life of the individual as well. The process is already far advanced. Upon whom does the duty of confronting it fall, if not upon you, children of the Catholic Church, by your prayers, your love for Christ, your struggle against sin and for purity of soul in every sense, by all those supreme values of the religious life and the things which are its fruit and by your public enlistment in the cause of God, of Christ and of His Church?

The difficulties of marriage and the family grow in the degree that their

departure from the essential precepts and commandments of God becomes evident. You have, therefore, dear sons and daughters, all the more duty to observe absolutely the natural law and that of Christ with the aid of the grace which is offered to everyone. This is not a time for fearfulness or for concessions which are repugnant to one's conscience, but for courageous tenacity and perseverance.

The thirst for pleasure is growing in a disquieting manner. Should not this fact spur you on to simplicity in your way of life, to voluntary penance and renunciation? In dangerous times, in times decisive for religion, the Church has always counted on the personal sacrifices of the faithful. This is true again today. Therefore, act accordingly!

Various nations and mankind as a whole find themselves today faced with legal, economic and social problems that are hard to solve. The Church and the Catholics of different countries are aware that they have a duty to do their best to contribute to the solution of these problems. Their religious convictions must, therefore, be all the firmer. For aside from the fact that all moral obligations are also religious duties, they will accomplish nothing great and decisive, even for the temporal welfare, unless they are sustained by an unshakeable faith in the eternal verities. Yes, this faith is in itself the most valuable contribution they can make to the world's general welfare.

RETURN TO CHRISTIANITY

In the fight against materialism the watchword must be, "Let us return to the Christianity of early days." This is especially applicable now. The Christians of those early times were confronted by a pagan and materialist culture which reigned as mistress. They dared to attack it and, finally, to overcome it, thanks to their stubborn tenacity and by means of heavy sacrifices. Imitate them! May Mary, powerful Virgin, Mother of Divine Grace, guide and bless you.

(Translated from the German)

The city of Fribourg, where you, beloved sons and daughters, have conferred in these days, under the protecting mantle of Our Lady, on questions concerning Catholic life, has been known as the home of schools ever since the years when St. Peter Canisius labored there. In the last generation, you yourselves have crowned the educational work of the city and canton by the foundation and development of the Catholic University. Fribourg also shelters within its walls the headquarters of "Pax Romana," the great international organization of Catholic university students and graduates.

We rejoice at the opportunity of expressing Our paternal praise for your achievements. We accompany their further development with Our warmest blessings. In mentioning them We cannot refrain from recalling the noble man who has earned high merits in developing your university: George Python. One of your outstanding statesmen, Joseph Motta, has called him the "man of providence who united in his person the faith of the charcoal

burner, the flash of the genius and the zeal of the apostle—and all this expressed in action."

While honoring the memory of these Catholic men and women and of all those related to them in spirit, let Us address a word to Catholics engaged in the academic professions and called to public leadership.

In your scientific efforts, remain ever conscious of the fact that all thought must finally flow into the absolute, unconditionally valid truth. To consider all knowledge, even that concerning the highest laws of reason and being, as relative is as contrary to nature as it is un-Christian. Those supreme laws necessarily lead to God and, vice versa, the profession of a personal God comprises within itself the acceptance of the absolute truth. Far from hindering scientific research, the absolute truth rather forms its indispensable basis and its strongest safeguard against error.

SIMPLE AND HUMBLE FAITH

We, furthermore, remind you of the responsible task incumbent on you: to live fully, as an example for all, a simple and humble faith. You have chosen St. Nicholas of Flue as your patron. His faith was as spontaneous as it was profound. But even when you look upon spiritual giants like St. Augustine—and he is probably the greatest among them—you will notice that he was at the same time a man of true humility and of humble faith. He remains, above all times and through the centuries, the great model for intellectuals and leaders.

Give also to your brothers and sisters the example of a genuine love for the Church. Where there is love for Mary, there is love for the Church. Wherever there is devotion to the Church, there is also devotion to Mary. The one implies and stimulates the other.

Our paternal interest is particularly concerned with those among you who have a place in public life. You may justly be proud of the collective strength as well as of the individuals that you have placed at the service of the fatherland. This is all the more reason for us to venture voicing the hope that, at last, the remaining traces of a deplorable "Kulturkampf" of past times will finally yield to the righteous feelings of the best classes of your people.

May the intercession and powerful help of St. Peter Canisius—master of education and schools, counselor of the great ones in his time, whom Fribourg proudly calls its own and whose venerable relics it reverently preserves—protect and stimulate you and your cooperative efforts in the social and civic sphere.

(Translated from the Italian)

Beloved Sons and Daughters: While the radiant dawn of ever new and greater material progress seems to promise the world a century of tranquillity and well-being, a black cloud over the vast horizon causes mankind to live, instead, in the darkness of anguish and fear. This is so because these very same brilliant conquests of science and technique—by their

nature so useful for the advancement of works of peace—present themselves as bearers of desolation and ruin.

Our last Easter message, flowing from a Father's heart, was an echo of Our pain before this lamentable spectacle. It was a voice of admonition regarding the gravity of the impending dangers in this tremendous page of present-day history.

These are real dangers, which, however, will not disturb the true Christian, as they would disturb the traveler who is ignorant of his goal and is suddenly overtaken by the storm. He, the true Christian, believes in Divine Providence, which directs his footsteps and sustains and comforts him in good moments as well as in difficult ones.

MARY, MOTHER OF MERCY

Moved by this Christian optimism, which can never fail because it is not founded upon the fickle sands of earthly calculations but upon the firm rock of Faith, all of us, beloved sons and daughters, turn our eyes with filial trust toward Mary, Mother of Mercy, under whose powerful and universal protection we place our whole future.

Therefore, to her we recommend, first of all, the priests, ministers of her Divine Son, in order that, in holiness of life, purity of customs, integrity of doctrine, in giving themselves wholly to their supreme vocation and to their untiring work in the service of the Church, they may be the trusted guides needed—today, perhaps, more than ever before—by God's people.

To Mary we recommend the law-makers and rulers of your country, so that, conscious of their responsibility, they may always promote its true welfare, especially conforming its laws to the Divine precepts.

To Mary, we recommend all of the country's people, in order that, having given the world wonderful examples of industriousness, order and harmony, they may also practise conscientiously all those other Christian virtues which—in firm peace, just liberty and apt prosperity—render nations happy.

To Mary we also recommend all those who have abandoned the Father's House so that they may again find faith in God and regain His paternal love.

And, finally, to Mary We entrust the entire world, in order that our Lady may extend to it her helping hand and lead it back to her Son, Jesus Christ, King and Lord of the universe, True God, Light of humanity, Father and Redeemer of souls, to Whom be glory forever and ever.

Upon your most worthy pastors and your zealous priests, upon those among you who so honorably represent the authority of the state, upon all of you, beloved sons and daughters, here present as well as all those who hear Our voice, upon your beloved fatherland, may now descend, as pledge of the most abundant heavenly graces, Our Paternal Apostolic Blessing.

St. Thérèse of the Child Jesus

POPE PIUS XII

*Radio address on the occasion of the dedication of the Basilica at Lisieux,
July 11, 1954*

THE consecration of the votive Basilica erected in honor of St. Thérèse of the Child Jesus, to which the faithful of the entire world have contributed, evokes stirring memories in Our heart. It was only yesterday, it seems—and yet seventeen years have gone by since July 11, 1937—when, as Legate *a latere* of our venerated predecessor to the dear land of France, at the national Eucharistic Congress at Lisieux, We had the happiness of presiding at the inauguration and blessing of this same Basilica, which had just been built, and in Our discourse of praising a threefold presence of God: in the new temple that was being opened to worship, in the Blessed Sacrament that was solemnly adored, and in the soul of the generous Carmelite that was on fire with love.

This year, too, for the solemn consecration, We wished again to be among you through the very dear and worthy presence of Our Legate, the Cardinal Archbishop of Paris. But the promoters of these celebrations thought they would be still more impressive if Our humble voice could be heard there. Likewise, thinking of countless numbers of the faithful who, despite their desires, cannot be there to take part, We would like to interpret in a few words the fervor and admiration of everyone for St. Thérèse of the Child Jesus. If Divine Providence has allowed the extraordinary spread of her cult, is it not because she transmitted and always transmits to the world a message of astounding spiritual penetration, a unique testimony of humility, of confidence and of love?

A message of humility first of all! What a strange sight in the midst of a world filled with itself, with its scientific discoveries and its technical virtuosities is the radiance of a young girl not distinguished by any brilliant action or by any temporal work. By her absolute shedding of all earthly greatness, the renunciation of her freedom and the joys of life, the frequently painful sacrifice of the tenderest affections, she is a living antithesis of all the ideals of the world. When people and social classes are opposing one another and clashing for economic and political superiority, Thérèse of the Child Jesus appears empty-handed: fortune, honor, influence, temporal power, nothing attracts her, nothing holds her but God and His Kingdom. But in return the Lord has brought her into His house; He has confided to her His secrets; He has revealed to her all those things He hides from the wise and powerful (cf. *Matt. 11, 25*). And now after having lived a silent and hidden life, behold she speaks, she addresses all humanity, rich and poor, great and lowly. With Christ she says: "Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. How narrow the gate and close

the way that leads to life! And few there are who find it" (*Matt. 7, 13*).

The gate that is really narrow though accessible to all is that of humility. Through it Thérèse of the Child Jesus entered Paradise and stands on the threshold, her arms full of roses, and shows her "little way of childhood." She has found again the Gospel itself, the heart of the Gospel, but with how much charm and freshness. "Unless you turn and become like little children, you will not enter into the Kingdom of Heaven." (*Matt. 18, 3*). Therefore, do not rely on strength, money, intelligence and all the other human resources. Seek the one thing necessary. Accept the sweet and light yoke of the Lord; acknowledge His sovereign dominion over yourselves, your families, your organizations and your nations. Welcome His law of mutual fraternal assistance, and you shall know peace and tranquility. By renouncing the illusory props of a thoroughly material civilization, you shall find the real security that God gives to those who adore Him alone.

But no matter how sweet and smiling the messenger may be, many will find such humility hard to practise. Can men of today, soiled by so many sins and weighed down by their egoism, hope to rise, shake off their moral shackles and set out on the march towards God? Is not the Lord horrified at so much laxity and division, at so much avarice and sensuality? Let Thérèse herself give the answer! With marvelous frankness she confesses that she is well aware of her weakness and her absolute poverty—she who is privileged beyond comparison, a soul chosen for incomprehensible favors. A child unable to mount up one stairstep, to walk a few steps without stumbling—this is the way she sees herself before God.

CONFIDENCE IN GOD

But because she is sure of her complete powerlessness, she turns an imploring look towards God. As the daughter of a wonderful Christian, she learned on her father's knees the treasures of indulgence and compassion contained in the heart of God. Thus, sure of expressing the dispositions of the heavenly Father, she affirms: "It is not only because I have been preserved from mortal sin that I fly to Jesus with such confidence and love; even if I had all the crimes possible on my conscience, I am sure I should lose none of my confidence. Heartbroken with repentance, I would simply throw myself into my Saviour's arms . . . because I know what to believe about His mercy and His love" (St. Thérèse of the Child Jesus, *Autobiography*, ch. X).

This is a formula that wonderfully sums up the thought of St. Thérèse of the Child Jesus: God is a father with His arms constantly outstretched towards His children. Why not respond to His gesture? Why not cry out to Him unceasingly about our immense distress? We must take St. Thérèse at her word when she invites the most miserable as well as the most perfect to value before God only the radical weakness and spiritual poverty of a sinful creature.

But this creature is also destined to receive the most dazzling of the gifts of Heaven: divine love. From her tenderest childhood, Thérèse feels

herself possessed by Him, given over to all His demands, incapable of refusing Him anything. Little by little, the renouncements He expects from her are made clear. No sacrifice will be denied Him: like an ardent flame, God will consume her entirely to the last agony that will take place in pure faith, deprived of all consolation. But St. Thérèse knows she is presenting an expiatory offering for the sins of the world, that she is continuing in her lacerated flesh and heart the mystery of the Cross. Does she not call herself Thérèse of the Child Jesus and of the Holy Face? The royal mantle that Christ puts on His chosen one is the purple mantle of His redemptive Passion. For Thérèse knows that she is thus conquering souls and that one day her "immense desires" will be fulfilled superabundantly. "O my God! Blessed Trinity," she cries, "I desire to love You and make You loved, to work for the glorification of Holy Church, by saving souls" (*ibid.*, Act of Offering as a Victim of Holocaust). On an equal footing with Francis Xavier, she will become the Patroness of Catholic Missions. And the homage that Christian people still give her on this day testifies to the universal fruitfulness of her sacrifice.

O Saint Thérèse of the Child Jesus, model of humility, of confidence and of love, from the heights of heaven shower on men those roses that you carry in your arms: the rose of humility so that they may put down their pride and accept the yoke of the Gospel; the rose of confidence so that they may abandon themselves to God's will and find their rest in His mercy; the rose of love so that opening themselves without limit to grace they may attain the one end for which God created them in His own image: to love Him and to make Him loved.

We do not want to end Our message without recalling Her whose smile brought a miraculous cure to the child Thérèse, and who remained the sun of her life, the Most Blessed Virgin. During the Marian Year We are happy to see the impressive manifestation that has brought you together at Lisieux today, and entrusting Our wishes to the "little flower of Mary," We implore for you, Venerable Brethren and dear children and for the entire world, the outpouring of graces that the mercy of God has willed to entrust to the most pure hands of St. Thérèse of the Child Jesus.



Mary, God's Mother

When the Son of God came to earth, He came to turn our hearts away from earth, Godwards. And as the traveller, shading his eyes while he contemplates some long vista of scenery, searches about for a human figure that will give him the scale of those distant surroundings, so we, with dazzled eyes looking Godwards, identify and welcome one purely human figure, close to His throne. One ship has rounded the headland, one destiny is achieved, one human perfection exists. And as we watch it, we see God clearer, see God greater, through this masterpiece of His dealings with mankind.—*Msgr. R. A. Knox in a BBC broadcast, Aug. 15, 1954.*

Victory—Our Faith

Annual Statement of the United States Bishops, November 21, 1954

THE Bishops of the United States of America, gathered in annual assembly at Washington, send greeting and paternal blessing to all their priests, religious and people.

This greeting and blessing we send to you with mixed hope and concern. For while our hope is in the blessing of Christ and His Church, our concern is aroused by a tyranny already imposed upon a billion souls. It threatens the destruction of our own land as it has already attacked the culture of others. That tyranny is atheistic materialism, whether revealed in Communism or in godless humanism.

The battle is joined. If our nation is to escape the fate of Poland and of China, of Yugoslavia and of Hungary, and of so many others, if we are to survive as a free Christian nation, then we must be clear-eyed and we must be strong. It is the blind and the weak who fall into the pit.

We need, first of all, to identify our enemy; to recognize it for what it really is. Some see the enemy only as a political state or group of states, or merely as an economic system. Spiritual vision gives better intelligence of the fact. The enemy is atheistic materialism. Whether it be entrenched in the organs of a foreign state, or in one of our own domestic institutions, it is atheistic materialism that seeks to destroy us. This is the enemy.

In the second place, we must be strong. Material strength is necessary, of course, and its proper organization and disposition are of immediate ur-

gency. But material strength, like physical vision, is not enough. This nation must look to its spiritual strength. Our vast physical resources and our masterly technical skills will avail us nothing unless we are a people strong in the faith which gives purpose to action, and in the morality which fosters discipline and courage. The true strength of a Christian nation is in the power of God, which outweighs all force of arms.

Unfortunately, in recent times the drift from God and from the spiritual and supernatural view of life has seriously weakened this country. It is true that a rise in church membership has been reported during the past few years, but in the light of other evidence, one is forced to question how significant such mere statistics may be. One looks in vain for any corresponding increase of religion's beneficent influence upon the nation's life. Indeed, the trend in public and private morality has been downward; there is an alarming disregard in practice for God's teaching and for God's law. Is there any need to instance the growing evils in family life, the lustful self-indulgence which leads from birth prevention to divorce, from broken homes to the broken lives of youthful delinquents? Need we adduce in evidence the appalling circulation of indecent literature, and the low moral level of so much of the public entertainment in these days?

It is not that the existence of God is expressly or generally denied; it is

rather that so many men ignore Him and His law in their absorption with the material world which He created. There is not yet a deliberate turning away from God, but there is an excessive preoccupation with creatures. This form of materialism reveals itself as secularism in politics and government, as avarice in business and in the professions, and as paganism in the personal lives and relations of all too many men and women. "This people honors Me with their lips, but their heart is far from Me" (Mark 7,6).

Materialism has brought about a decline in the influence of religion upon American life. Confusion in our thinking and a sort of paralysis of the national will have been the inevitable results of this decline. Here then we have the source of that weakness which is causing so much concern to men of good-will. Unless we arrest this religious decline, unless we push back the domestic invasion of materialism, we shall not be able, as history clearly attests, to withstand the enemy from without.

Materialism is the real enemy, at home as well as abroad. In its varieties there is little difference of kind; the difference is largely one of degree. Both are deadly for America. The way of matter and of the flesh is the way of death; the way of God and of the spirit is the way of life: If we would have life, we must renew and reaffirm our faith in God and in His Christ; we must cling again to that Christian moral code which is the American way of life at its purest and its best.

FAITH ABOVE ALL

We need faith, first of all; belief in God and in the Son Whom He sent us, Jesus Christ. Faith is the first essential of human living. But let us be

clear about what we mean by this wondrous word. Faith is not a mere emotion. It is not a vague sentiment of reverence in the presence of goodness and beauty, or of awe in the presence of mystery. Faith has to do with knowing, not with feeling. It is knowledge in its highest and surest form. Faith is the intellectual act by which, under the influence of grace, we accept on the authority of God the truths by Him revealed.

By faith, we know. It is a key to knowledge, to knowledge of the highest and noblest character. By faith, we rise above the things of earth and of time and glimpse the things of heaven and of eternity. From this high point of vantage, we sweep the horizon of human life from origin to destiny, and make the discovery that God is our beginning and our end. With faith we break through the barriers of nature to the supernatural vision of grace.

How they misunderstand who consider faith a mere pious emotion! It is, instead, the surest of all forms of knowledge; the word of Him Who knows unerringly and speaks with truth because He can neither deceive nor be deceived. God himself is both Reveal er and Guarantor of the truths of Faith.

TRUE NOTION OF GOD

Let us be clear, too, as to what we mean when we utter the Sacred Name of God. Those who have confused the notion of faith, have also falsified the wonder which is God. To the timid who retreat before any positive assertion, there can be no understanding of the majesty of Pure Being, Infinite Affirmation, which is God.

Shallow men prattle of a shadowy "world spirit" or "essence of things"; of a dim projection of the ego, of a

hypothetical construction of the mind for the purpose of explaining the hidden laws of nature.

The reality is so inexpressibly greater, warmer, more uplifting, more comforting, more profoundly influential in our lives. God is. He is self-subsisting, perfect Being. He is Personal God, all-wise, all-powerful, all-good, all-just, all-holy. He is changeless, eternal, infinite. He is one God in three Divine Persons. He created us innocent and holy. He redeemed us after our fall into sin. He sanctifies us. He is our beginning and our final purpose or end. He loves us as our Father with a tender love, and He wants our filial love in return. He gave us His Son as our Brother, and with the love that surpasses all other loves, our Brother laid down His life to give us life eternal.

Here is the answer to all our questioning; the satisfaction for all our needs. The purpose of human life can be summed up in the three luminous propositions which define our relationship to God: we were created to know Him, to love Him, to serve Him. We were created by Him and for Him. We shall find no rest until we rest in Him. He is the fulfillment of all our aspirations—truth and goodness and beauty. He is the beginning and the end, our origin and our destiny. He is our only hope for happiness.

JESUS CHRIST

The most perfect revelation of God to man is made in His Son, Jesus Christ. He is Emmanuel, God with us. Just as the Creator brought light and order to the ancient chaos at the dawn of creation, so His Divine Son, Jesus Christ, restored light and order to a world sunk in error and evil. The mission and message of Christ complete the earlier, partial revelations of God,

and launch the world on the Christian era.

The era of Christ! In the Sign of the Cross, Christ conquers the paganism which has enslaved mankind, and He sets man's feet on the highroad of Faith, Hope and Love; the highroad of happiness through harmony with God, with fellow man and with himself. Jesus Christ restored meaning and purpose and love to human life; He warmed and illuminated our life where before it had been cold and dark. He rescued man from the wild wanderings and the black despair of the atheistic materialism of that day. In this day of the new paganism, we Christians can again triumph in the sign of the same Cross of Christ.

HIS TITLES

Christ is the Prophet and the Teacher, in whose doctrines are the truths which inspire and satisfy the souls of men. He speaks to us with power and authority. He has the words of life eternal.

Christ is the Priest, the Mediator. He is the great Atonement. By His Sacrifice, we are redeemed from our sins. The Cross of Calvary stands for that great love which throughout the centuries has drawn men powerfully to Christ—that love by which He laid down His life for His friends.

And Christ is King, the Lord of Heaven and earth, whose Kingdom endures for ever and ever. He is the Law-giver, laying down the code of conduct that binds the consciences of men. He is the Judge, merciful and just, Who rewards the good and punishes the evil. He is the Ruler Who reaches from end to end mightily and disposes all things well. From Him alone do earthly magistrates receive their power of governance. He is the King of Kings. Worship

and obedience, order and discipline, filial love—these He exacts from His subjects, but in return He gives them His Father's love and His Father's home, rich largess of grace and abiding peace of soul. Truly, to serve Him is to reign.

REAL MEANING OF FAITH

This, then, is what we mean by the Faith; this is the truth, about God and Jesus Christ. This is why we repeat without ceasing that God and His Christ afford the answer to all our problems, and provide the solution to all our difficulties. Those who have never known the Christian religion, or who have not known it in its fullness as taught by the Catholic Church, should turn to it now, and examine its credentials. It is the answer to their quest.

The Western world, with its law of fraternal charity and its humane culture, was created by this faith in God and in His Son, Jesus Christ. At its best, our civilization was the fine flowering of the Christian Faith. Now that the West has fallen from its former

greatness, let us recognize that it is because so many have fallen away from the Faith, or have denatured it by dilution and compromise. We have fallen down before idols of flesh and of gold.

It is not the True Faith that has failed us; it is we who have failed the Faith.

A weak and vacillating Christianity, a partial, truncated Christianity, paying lip service to God and to the spirit, but devoted in practice to man and to matter, can never triumph in the battle with total, determined materialism.

Our nation, if it is to survive, must recover and renew its Christian faith.

Here alone can we find purpose to end the present confusion; strength instead of weakness; a dynamic zeal to overcome the difficulties of life; an uplifting, soul-stirring motive for the fight to the death against the total materialist enemy. In the sign of Christ's Cross our ancestors in the Faith conquered the ancient paganism and gave mankind the golden ages of the Christian era. We in our day shall conquer the new paganism, atheistic materialism, in the same triumphant sign.

THE CATHOLIC MIND

EDITOR: Robert C. Hartnett

EXECUTIVE EDITOR: Benjamin L. Masse

With the collaboration of the *AMERICA* staff

EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

BUSINESS MANAGER: Joseph F. MacFarlane

CIRCULATION MANAGER: Patrick H. Collins

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.